

SUDDHADVAITA INTERPRETATION
O F
BHAGAVADA-GITA

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..... of Philosophy

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P R E F A C E

The Gītā is one of the holy scriptures taking rank with the Vedas and the Brahma Sūtras, as authoritative for spiritual Knowledge. Like the Bible, and the Kurān, it has acquired reputation of being world-famous book for the aspirants of spiritual life. Its popularity is accounted by the fact that it has been translated into various languages of the World. Almost all the Ācāryas who have propounded the doctrines of the particular school of Philosophy of their own, have not only derived inspiration from this work, but have also enhanced its value by writing independent commentaries on it. Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Nimbārkācārya, Nilkantha, Vedānta-desīka, Śridhara, Madhusudan Saraswati have contributed to the appreciation of the Bhagavad-Gītā by their commentaries on it in Sanskrit. Also many individual attempts have been made independently for the right interpretation of the Gītā by well-known Scholars like Jñānesvara, Lokamānya B.G. Tilak, Maharshi Arvinda Babu, Mahatma Gandhiji, Mrs. Annie Besant, Shri K.M. Munshi, Dr. Bhandarkar, Dr. Belvelkara, Dr. S. Radhakrishnan, Shri H.V. Divatia,

Dr. Ranade, Prof. D.D. Vadekar and Dr. Mody etc. The work has also received attention of the European Scholars like Garbe, Edgerton, Hill, Weber, Oldenberg, Schradder and Otto and some others. These Scholars have interpreted Gītā from their particular points of view.

Suddhādvaita School of Vallabhācārya has also attempted interpretation of the Gītā - by Vallabha in his work on 'Tattva Dipa Nibandha' and by his followers in the two commentaries. 'Tattva Dipika' and 'Amṛta Tarangini' supporting the doctrine of the Pusti-Maryādā Bhakti - a blend of devotion of the type of Love and the nine-fold devotion or a mixture of the devotion which is a means and also an end. This in my opinion is a new interpretation of the Bhakti doctrine. Saṃkara discovers Knowledge, Rāmānuja Work and Knowledge, Madva- devotion of the type of Love. Tilak Work, and Gandhi, Non-attachment ideas of the Gītā, but the S'Ad. School believes that the main teaching of the Gītā is Union with God through Pusti-Maryādā Bhakti. My aim in this Thesis is to explain that interpretation, as it has been presented in the above two

commentaries. In presenting it I have compared at some places, this interpretation with that of Śaṅkara and Rāmānuja in Ch.II and V. I have also indicated briefly for comparison, the interpretations of other writers - Oriental and Occidental in Ch.IV - estimated the two commentaries and Vallabha's Tattva Dipa Nibandha on which my Thesis is mainly based in Chapters V, VII and VII. I am aware that the S'.Ad. interpretation is Sectarian, but that is true with the interpretations of Śaṅkara, Rāmānuja, Madhva etc. It may be defective, but it is a sincere and original interpretation in consonance with the Upanisads. The S'.Ad. interpretation is guided by the following pre-suppositions - which are their guiding principles -

- (1) That the Gītā is a work which is intended to indicate the way of Union with God or God-realisation.
- (2) That it is a Brahma-vidyā - teaching oneness of Brahman in all seeming diversities in the world in animate and inanimate beings. It -teaches the philosophy of the Upanisads.
- (3) That men can realise God, through devotion and surrender. In this sense it is the Yoga Sāstra

i.e. the Scripture about Union with God.

(4) That it declares supremacy of devotion as a means for escaping worldly bondage.

I have remembered the above relevant facts of the Gita, while explaining the S'.Ad. interpretation.

In Appendices A, B and C I have made a brief attempt to show parallelism of ideas of the Gita with the Upanisads. The B.S. and Tattva Dipa Nibandha and also a complete list of Bibliography of the books consulted for the materials is added at the end.

I take this opportunity of thanking Dr. A.G.Javadekar, Head Head, Department of Philosophy, M.S. University of Baroda, under whom I have worked for my research work for his valuable guidance. I should express my gratitude to Dr. Belvalkar, Dr. Bhandarkar, Dr. Ranade, Dr. P.M.Mody, Prof. Dasgupta, Prof. G.H.Bhatt, Prin. J.G.Shah, Shri Nanubhai Gandhi, Late Shri Maganlal Shastri, Late Shri M.T.Teliwala and P.Johanns, Helmouth Von Glassenap etc. etc., whose works on the Gita have been of great help to me in my study of the subject.

Statement regarding alterations made in this revised thesis :

(1) The divisions into parts 1,2 and 3 are dropped.

Instead, the whole matter is divided into 7 chapters.

(2) Matter marked as irrelevant is omitted.

(3) Chapters I to V in the original thesis, are brought under chapter I, as sections.

(4) Section (a) in Chapter I entitled 'AIM AND SCOPE OF THE THESIS' is a new addition.

(5) The original chapter dealing with the problems of Suddhādvaita Philosophy is reduced to less than 1/3rd of the Original size and is included in Chapter I, as one of the sections.

(6) Chapter V in the original is dropped and a new chapter on the Philosophy of the Gītā, as presented by 'Tattva Dipa Nibandha and Amrta Tarangini Commentary' newly written is substituted.

(7) The whole chapter on the Gītā concepts is taken here as Ch.VI in a revised but abridged form.

(8) Original chapters XIV and XIII are retained in a revised form as Ch.III and IV.

- (9) Chapters VI and VII are new chapters.
- (10) Comparisons and critical points and notes have been re-written.
- (11) Unnecessary appendices have been deleted.
- (12) As far as possible repetitions of ideas have been avoided. Where necessary, they have to be considered again, in a different context of the chapter diversions.
- (13) A new list of abbreviations has been prepared.
- (14) Section 3 in the original chapter VI, 2 in Chapter VII and 5 are indicated under Appendices and Section is omitted.
- (15) Chapter XI of the original is omitted, being repetition.
- (16) Chapters XIV and XV are compressed into one chapter appearing as Chapter III here.
- (17) Foot-note references is not given a separate treatment, as they are indicated in the very chapters, where they are referred to.

Abbreviations of the titles of Works and names
referred to in this Thesis. (Arranged and according
to English Alphabet).

A.B. - Anu Bhāṣya
A.P. - Antākaranā Prabodha
A.T. - Amṛta Tarangini
B.B. - Bālbodha
Bh. - Bhāgvata
B.S. - Brahma Sūtra
B.U. - Brāhmaṇa Upaniṣad
B.V. - Bhakti Vardhini
Chh.U. - Chhāndogya Upaniṣad
I.U. - Īśavasya Upaniṣad
K. - Kṛṣṇa
K.U. - Kenopaniṣad
Ku. - Kaṭhopaniṣad
M.U. - Māṇḍūkyopaniṣad
N.L. - Nirodha Laksana
N.R. - Navaratna
P.P.M. - Pusti Pravāhā Maryādā
S'Ad. - Suddhādvaita

S.F. - Sevā Falām
S.M. - Suddhādvaita Mārtanda
SM. - Siddhānta Muktāvalī
S.N. - Samyēśa Nirānaya
S.R. - Siddhānta Rahasya
S.P.B. - Satapatha Brāhmaṇa
SU. - Subodhīnī
S.U. Svetāsvatara Upaniṣad
T.D. - Tattva Dīpikā
T.D.N. - Tattva Dīpa Nibandha
T.U. - Taittirīya Upaniṣad
V.D.A. - Viveka Dhāirya Āśraya

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CHAPTER - I

INTRODUCTORY

(A) AIM AND THE SCOPE OF THE THESIS:

It is conventional generally for a thesis-writer to explain at the start, the aim of the thesis. As the title of this thesis is the "SUDDHADVAITA INTERPRETATION OF THE BHAGAVAD - GĪTĀ", its aim is restricted to the Gītā text, as interpreted by the Suddhādvaita School of Vallabha, who flourished in the Fifteenth Century. To the Hindus, the Bhagavad-Gītā is one of the greatest scriptures regarded as equal in authority with the UPANISADS. It has enjoyed wide popularity. Not only the Hindu Ācāryas, but even the scholars and the Savants, both Oriental and Occidental have written commentaries on it, of course, from their own points of view. Although, the work is in Sanskrit, it has been translated in many languages of the world. The Hindu Ācāryas like Sāṅkara, Rāmānuja, Madhva, Vallabha, Nilakantha, Sridhara, etc. have explained the teaching of the Gītā in their respective commentaries. Jñānesvara, and present day writers like Aurobindo, Tilak, Late Dr. Bhandarkara, Dr. Ranade, Dr. Belvalkar, Mahatma Gandhi, Vinoba Bhave, K.M.Munshi, H.V.Divatia, Prof. Vadekara, Dr. P.M.Modi and Satavadhakara and several others have written very brilliant and scholarly expositions of the

Gītā teaching. The aim of the writer of this thesis is to present the Suddhādvaita Interpretation of the VALLABHA School, just as Śaṅkara derives Kevalādvaita, Rāmānuja Visiṣṭādvaita, Madhva Dvaita from the Gītā and interpret it to suit their own Philosophies, so Vallabha and his successors, writers on the Gītā derive from it the support for Suddhādvaita. The Suddhādvaita Philosophy or the Philosophy of Pure non-dualism owes its origin to Vallabha. According to him, it is based upon the Upanisads, the Gītā, the Brahmasūtras and the Bhāgavata. It was a new one, since it was not explained by any other Ācārya before him. Vallabha and subsequent writers who have written on the Gītā claim that the Gītā is a work like the Upanisad, which supports no other Philosophy except the S. Ad. The Vallabha School understands the Gītā, not only as a Philosophical work, but also as a work of religion i.e. the religion as understood and propounded by the PUSTI-MARGA. In other words, the whole work is a blend of Philosophy and religion. Philosophy and Religion are so fused together that one cannot be separated from the other in the Gītā. The work on the whole is a ReligionPhilosophical work. The term Suddhādvaita in this thesis is used very generally inclusive of the sense of the Philosophy and Religion of the Vallabha School. In other words, according to Vallabha

the *Gītā* lends support to the S. Ad. Philosophy i.e. the Philosophy of pure non-dualism and devotion principle as a chief means of God realisation. The fundamental principles of the *Gītā* are enunciated in a separate chapter. The writers of this school hold that the metaphysical concepts like the nature of supreme reality, the Aksara Brahman, the souls, the world and their relation to one another, etc. as taught by the *Gītā*, are the same as those taught by the S. Ad. School. Hence, this school puts the claim that the *Gītā* is a work of the S. Ad. Philosophy. As for its religious teaching, the school asserts that it is a work having Devotion as a central teaching, but even here the school emphatically claims that the Devotion (BHAKTI) element of the *Gītā* is of the PUSTI- MARYĀDA kind - neither purely Pusti i.e. Love devotion, nor of limited kind i.e. of the nine-fold nature which is a means to God realisation, but a mixture of the two. The distinction between Pusti and Maryādā Bhakti will be explained later on.

This School believes that the *Gītā* propounds that God is both, non-qualified as Aksara and qualified as Kṛṣṇa or Puruṣottama in His joy-form, Puruṣottama is Supreme Reality and the Souls are His consciousness parts-Āṁśas. The embodied souls can be free from the worldly bondage and attain their divinity by the Grace of God, through devotion and self-surrender.

The aim of the thesis is to elucidate the above position critically. It will examine this claim in the light of the evidence based upon the writings of the Vallabha School. The writer will endeavour to corroborate the position of the Vallabha School by the internal evidence of the *Gītā* text. The writer will also briefly examine the views of other writers on the *Gītā* teaching. He will also point out where the S'Ad. Interpretation is not faithfull to the *Gītā*; on the whole, the aim is the appreciation or estimate of the S'Ad. Interpretation. The writer discusses how far there is agreement between the *Gītā* text and the S'Ad. Interpretation. It is not the aim to say that S'Ad. Interpretation is wrong and baseless, but rather to support its claim and examine it both, by Internal Evidence culled from the *Gītā* text and External Evidence gathered from Vallabha's works, such as his 'TATTVA-DĪPA-NIBANDHA, Sixteen works, ANU-BHĀSYA, and SUBODHINI Commentary etc. Since the subject of the thesis concerns a particular system of Indian Philosophy, the method applied here is the Indian method i.e. the method based upon the writings of the School. The Vallabha School bases its Philosophical theories principally on the S'ruti passages whether logically they are right or wrong, it is not the concern of that school. It trusts the S'rutis and accepts their teaching literally even-though there may be at times contradiction. The *Gītā* in the opinion of Vallabha

teaches the same truths of the S'rutis, of course in a new way.

Vallabha School claims that it interprets the Gītā in conformity with the S'rutis. How far that claim is acceptable, it is for the readers to judge, but the writer's attitude in this thesis as far as possible is restricted to the elucidation and which may indicate at a way of its appreciation by the scholars.

The Gītā is an attempt to reply Arjuna's question about his DHARMA in Ch.II and which put briefly is tantamount to this, "Your DHARMA is surrender to God in all your dealings of life, performing your duties, assigned to you with faith in Him, coupled with knowledge of God and full devotion to Him." The S'Ad. School does not hold that MOKSHA or Disinterested action or Discipline of Mind or YOGA or Service of Humanity as supposed by others is DHARMA. According to that school, a man's DHARMA must have reference to God, whether it is social or of any other kind and this DHARMA must be performed as an offering to God, with full knowledge and devotion to God. In other words S'Ad. derives from the Gītā the teaching of the 'absolute self-surrender' through devotion called SARVĀTMABHĀVA or PRAPATTI. No doubt that S'Ad. School, like the schools of Śaṅkara and Ramanuja, is sectarian. Sectarian it is, but on that account it must not be underrated, if it puts its case

in an honest manner. The S'Ad. view may differ from the views of other schools or thinkers, yet it should be permitted to have its say frankly. In one way all Philosophies are partial and sectarian. Still they have to be credited and not rejected. In short, the writer's aim in first place is to explain the S'Ad. Interpretation of the Gītā with reference to important passages of the Gītā in the light of the two commentaries - TATTVADĪPIKĀ and AMRTATARANGINĪ - then to elucidate them from the stand-point of Vallabha and to compare the S'Ad. views on the Gītā with those of other writers. The writer will also attempt brief comparison with the interpretation of the same by other writers. He will endeavour to corroborate the S'Ad. Interpretation in favour of PUSTI MARYĀDĀ BHAKTI, by evidence from the Gītā text. He will evaluate the S'Ad. interpretation by T.D. and A.T. and of Vallabha, pointing their inconsistencies, if there are any.

The conclusion of the S'Ad. School is that the Central teaching of the Gītā is Union with God, through devotion named PUSTI-MARYĀDĀ-BHAKTI. Vallabha has classified the souls in his 'PUSTI-PRAVĀHA-MARYĀDĀ work principally into three broad divisions of PRAVĀHA- worldly or materialistic, MARYĀDĀ - Spiritual souls, and PUSTI- the devotional souls. This last class of the souls has also four sub-divisions. The following table makes these

divisions of the souls clear.

S O U L S

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; ; ;
PRAVAHA MARYĀDA PUSTI
- Worldly souls - The aim is Mokṣa, which - The aim is
seeking worldly is merging into BRAHMAN, Union with God
happiness. through knowledge and through
the desireless work. devotion.

: : : :
: : : :
PUSTI-PRAVĀHA PUSTI-MARYĀDA PUSTI-PUSTI SUDDHA-PUSTI
- devotion and - devotion plus - Pure love - Higher type ?
work. desireless work and devotion. of pure love
and knowledge. and devotion.

The Pusti devotion is illustrated by the example of the cowherdess of Gokula, who renounced all worldly pleasures and even the Vedic Prescriptions or Sanctions of conduct for the love of God. Arjuna does not belong to that category. He is at the lower rung i.e. on the Second step of the devotional staircase. Hence, in his case, the teaching of the Gītā is not pure teaching of love and devotion, but of the mixed kind, which is a blend of S'āstric work and knowledge as aids to devotion. This is known by Vallabha as PUSTI-MARYĀDA-BHAKTI. The central teaching of the Gītā as understood by the Vallabha School is the PUSTI-MARYĀDA-BHAKTI as a means of Union with God. the claim of the Gītā as a Yoga-S'āstra is justified only by taking the word 'Yoga' in the sense of Union with God, according to the Vallabha School. The devotion of Pusti-Maryāda kind is the

'Svadharma' preached by Krsna to Arjuna. It means that he has to do all his duties, as a householder and a man of the warrior class by fixing his mind on God, regarding his duties as God's. The Gītā is intended for aspirants of spiritual life. It shows them way how to be free from the worldly bondage and get united with God. Arjuna being a devotee of Pusti-Maryādā Kind, the devotion of Pusti (God's grace) plus Maryādā (knowledge of the scriptures) is taught to him, the soul is subjected to sufferings by its attachment to worldly objects. The Gītā teaches the way of being free from the worldly bondage and re-establishment of the Soul's Union with God. There are different ways suggested according to different types of the souls. But Arjuna being a Bhakta, he is principally taught the way of PUSTI-MARYĀDĀ-BHAKTI. No doubt, Madhva and several other Ācāryas have also interpreted the Gītā teaching in the light of Bhakti, (devotion) without specification of its nature but the speciality of the S'uddhādvaita interpretation is that, it discovers from the Gītā, a new kind of devotion called PUSTI-MARYĀDĀ-BHAKTI, which was unknown to others before Vallabha discovered it. In this way, it is a new interpretation adding new knowledge to the Gītā interpretation. The writer of this thesis does not mean

to imply that it will be acceptable to others. Of course, it has also some drawbacks, but it is an honest effort deserving credit, like the interpretations of S'āmkara, Rāmānuja, Madhva etc.

(B) THE PLACE OF THE BHAGAVAD - GĪTĀ IN THE S'UDDHĀDVAITA SYSTEM : VALLABHA AND THE PRAMĀNAS :

Every school of Indian Philosophy accepts some Pramānas (proofs) of knowledge for understanding Reality. The Mīmāṃsakās accept the Pramānas viz., Perception, Inference, word testimony, - Analogy and presumption or ~~se~~ population and Non-apprehension. The Nyāya-Vaisesika Schools accept only first four. Bādarāyana accepts only the word testimony. To Sāṃkara the Pramānas worthy of acceptance are the Srutis, Reason and Intuition but he warns against accepting the Srutis blindly. In case of a doubt arising about the meaning of the Sruti - passages, he resorts to pure reason or intuition. Rāmānuja accepts three pramānas - Perception, Inference and Word-Testimony.

Vallabha accepts only Word-Testimony (Sabda Pramāṇa) meaning the Sastras as authority in the matter of the knowledge of God. God cannot be comprehended by perception through senses or by reason, but only with the aid of the divine words of the scriptures. Sāṃkara and Rāmānuja also accept the scriptures as authority, but they accept

generally three scriptures viz., the Vedas, the *Gītā* and the *Brahmasūtras* of *Bādarāyana* - Commonly known as 'Prasthānatrayi' but *Vallabha* adds the *Bhāgavata* and attaches supreme importance to it. Thus, *Vallabha* adopts four scriptures, collectively known as 'Prasthānacatustayi'. Of these four scriptures, the *Vedas* are first in order and the *Gītā* Second, the *Brahmasūtra* third and the *Bhāgavata* fourth, but the last one is of highest importance. Thus, according to *Vallabha* there are degrees of importance of the scriptures in comprehending the Philosophical truths. The *Gītā* can be relied upon more for the knowledge of God, in case of doubt, than the *Vedas* and the *Brahmasūtra*, more than the *Gītā*. The *Bhāgavata* enjoys supreme position as final authority, so the place of the *Gītā* in the *Vallabha* School is lower than that of the *Bhāgavata* but higher than the *Vedas*. However, the author of the *Gītā* designates each chapter as a separate *Upanisad* and the whole work as *Brahmavidyā* as well as *Yogaśāstra*. *Vallabha* assigns to it the status of *Sṛuti* in his *Anu Bhāṣya* Commentary on the *Brahmasūtras*. He has given a lengthy explanation in 1-2-3/6. That *Vallabha* holds it in high esteem is clear from the fact that, although he has not commented the *Gītā* text - Verse-by Verse like *Sāṃkara* and *Rāmānuja*. *He has*

written an independent work entitled 'Tattvadīpanibandha' for explaining the metaphysical principles of the Gītā. He has also quoted freely verses from the Gītā in support of his statements in his commentary called the 'Subodhini' on the Bhāgavata and also in Anubhāṣya on the Brahmasūtras. There is a story current in the Vallabha School that once, a long controversy raged at Jagannātha between the Māyāvādīns and the Brahmavādīns about the authenticity of BHAKTI-doctrine, which was decided by God- Jagannātha giving His decision that BHAKTI is Supreme doctrine for God-realisation and that it is taught in the Gītā. The Vedas are believed as 'the breath of God', the Gītā 'the speech of God' and the Bhāgavata, as the very form Svarupa of God'. The Vedas are useful for work (rituals) and knowledge, the Gītā for devotion in general and the Bhāgavata for the specific devotion, known as PUSTI-BHAKTI, which secures grace of God through Love-devotion. This means that the attitude of the Vallabha School towards the Gītā is as the scripture next in importance to the Bhāgavata.

This means that our knowledge of God, the world and the souls and their mutual relation as well as about the means of devotion should be supplemented by their

knowledge from the Bhāgavata. The knowledge of the Gītā is of preliminary stage, which will help a great deal to the devotee whose goal is Union with God. The Gītā no doubt describes the nature of Brahman and refers to the two concepts of Reality one as Aksara, and the other as Purusottama, but it does not describe the Ānandmaya or Rasa form of God - the joy -form or Love form. This one known from the Bhāgavata. The Gītā regarded from this point of view, is intended for the aspirants of spiritual life - of course it does no doubt point to the goal of Union with God through devotion and self-surrender; the Bhāgavata being meant only for those superior souls, who want not only to escape from worldly bondage, but participate in the joy of God in the state of Union, through God's grace and the devotee's selfless love for God.

(C) MATERIALS AVAILABLE ON THE BHAGAVADGīTĀ FOR THE SUDDHADVAITA INTERPRETATION:

The undermentioned are the principal materials available for the study of the Suddhādvaita Interpretation on the Gītā.

1. "TATTVADIPANIBANDHA" (Part I-Sastra-rtha Prakarana - by Vallabha.)

In this work he has explained the metaphysical principles of the Gītā independently. The original work

is in the form of the Kārikās (Verse-form), but Vallabha himself has written a commentary called the 'Prakāśa' on the Kārikā portion. Purusottamji, his descendent has also written a learned commentary called 'Āvaraṇabhangā' on the 'Kārikās' and the 'Prakāśa'. There are also two other commentaries available on this work, one from Pt. Lalubhatta called 'Yojanā' and another from Pt. Gattulālā called 'Sat-Snehabhajana'. Vallabha has not explained the Gītā text verse-wise but, he has selected chief metaphysical ideas, viz. the nature of Reality, the world and the souls, as the Māyā etc. as expressed in the Gītā and has explained them as he understood them. It is an attempt to establish that the S'Ad. philosophy receives support even from the Gītā as from the Upanisad. This is in Sanskrit.

2. GĪTĀRTHA-VIVARANA:

This is a short work in Sanskrit by Vitthalesaji, the son of Vallabha. It is in the form of a commentary on the Gītā text. It would have been a very wonderful work on the Gītā had it been completed, but unfortunately, it ended with the First Chapter. The same writer also attempted another commentary entitled 'Gītātātparya', which promised to be a commendable performance had it not been incomplete.

3. TATTVA-DIPIKA:

3. TATTVA-DIPIKA:

This is a complete commentary on the *Gītā* by one Vallabha, a descendent of Vallabhācārya. It is in Sanskrit. It explains each verse, bringing out its meaning, with reference to the context. Its aim is to discover the principle of Suddhādvaita Philosophy and the element of devotion. The passages of the *Upanisad* and the writings of Vallabha are quoted freely in support of the author's explanation. This work was published long ago by Late Prof. M.G.Sāstri, a distinguished Scholar of the S'Ad. School. The same work is also included in the work on the *Gītā* published by the Gujarati Press - Bombay. It is complete. The method of interpretation adopted by it is the *Pramāna* method.

4. 'AMRITATARANGINI':

This is also a complete commentary on the *Gītā* written in Sanskrit, but the approach of its writer is from the *Prameya* point of view. The name of the author is not definitely ascertained, although it is attributed to Purusottamajī by the compiler of the *Gītā* Volume, published by the Gujarati Press, Bombay. The authorship of Purusottamjī cannot be established by the tests of language and style. There are some scholars in the Vallabha School, who

are of opinion that it is the work of one Vrajarāya, a descendent of Vallabha. So far as this thesis is concerned, the question of the authorship of this commentary is not important. The work as its name signifies is really "the river of nectar", and that of 'TATTVA-DIPIKA' is the lamp on the Reality'. The titles of these two commentaries explain the differences in their approach to the Gītā. Although both belong to the S'Ad. School. T.D. is more concerned with the Philosophical aspect of S'Ad. and A.T. with its religious aspects.

5. INTRODUCTION TO AMRITATARANGINI:

This is a work written by Purusottamaji. It is like a short note, discussing the central teaching of the Gītā. The writer criticises the views of Śaṅkara, Rāmānuja and Madhva and asserts that the view of the S'Ad. School in favour of Bhakti as a central teaching is correct.

6. NYASADESAVIVARANA:

This work was written by Vitthalesa. It is a small work being a commentary on one S'loka by Vedāntadesika, which mentions the conditions for the doctrine of Nyāsa-surrender to God, taught to Arjuna by Kṛṣṇa in XV-66. In this, Vitthalesa refers to two kinds of surrender—one for the devotees of Pusti-Maryādā-Mārga and the other for the devotees of Pusti-Mārga, and says

that Arjuna being a devotee of Pusti-Maryādā kind, the surrender of that Pusti-Maryādā kind only is recommended to him in the Gītā. The Pusti souls are higher than the Maryādā souls. Their surrender is illustrated by the example of the milk-maids of Gokul, who renounced all kinds of worldly loves for God's love. Purusottamaji has written a commentary on this work which is learned and scholarly treatise.

7. RASIKA RANJANI - by Kalyana Bhatt:

This is a very big commentary in Sanskrit in verse form. It is really very wonderful work. It exists in the manuscript form. The portion of this commentary only on chapters I & II has been published in the 'ANUGRAHA' Magazine, of the Vallabha School. Several chapters of this work have also been rendered into poetry form in Gujarati language recently by Sri Gordhandas Sunderlal, Solicitor of Bombay.

8. Prof. M.G.Sastri's Lecture's on the Bhagavad-Gītā.

These lectures are very useful in understanding the teaching of the Gītā. These lectures are devoted to the comparison between the views of Śaṅkara and Vallabha on the Gītā. He thinks that Śaṅkara's interpretation of the Gītā is not faithful to the Gītā as Vallabha's interpretation.

9. Prof. G.H.Bhatt - In his article read before the Indian Philosophical Conference, has noted almost all the materials

available for the study of the *Gītā*. It serves as a good guide to the research students, interested in the study of the *Gītā*.

10. Sri Nanalal Gandhi's 'The Bhagavad *Gītā* in Gujarati explains the gist of the *Gītā*, in accordance with T.D.

11. PROF. J.G. Shah's work "The message of the Bhagavad-*Gītā*" in Gujarati language is also a recent attempt to explain the *Gītā* from Vallabha's point of view in a nut-shell.

12. Sri Chimanlal Sāstri of Surat, Sri K.K.Sāstri of Ahmedabad and Late Mulchand Sāstri of Broach have published the translation of the *Gītā* with explanatory notes in Gujarati language. They also deserve mention here.

(D) THE FUNDAMENTAL PRINCIPLES OF THE S'UDDHĀDVAITA PHILOSOPHY AS A BACKGROUND TO THE THESIS:

Just as Sāmkara's philosophy is known as Kevalādvaita, Rāmānuja's as Visiṣṭādvaita, Madhva's as Dvaita, Bhāskara and Nimbārka's as Dvaitādvaita, so Vallabha's is known as S'uddhādvaita which teaches the doctrine of pure non-dualism. It teaches that the ultimate Reality is one and is expressed in the forms of 'Matter and Life' - (the world and the souls). These forms are the manifestation of God. They are emanations from God and as such are real like God. This Philosophy is based upon the Vedas, the Upanisads, the *Gītā*, the Brahma Sūtras and the Bhāgavata.

Vallabha has explained it, in his writings, - *Anu-Bhāṣya*, *Tattva Dīp Nibandha*, *Patrāvalambana*, 'Sixteen Works', *Subodhini* commentary on the *Bhāgavata* and his son *Vitthalesa* also has elucidated it in his 'VidvanMandana' *Purusottamaji*, *Yogi Gopesvara*, *Girdharji*, *Pandit Gattulalā*, and several ¹ other distinguished scholars of the *Vallabha* school, have produced important works on this Philosophy.

We shall indicate some important ideas of the S'Ad. Philosophy here.

Explanation of S'uddhādvaita:

The word S'uddhādvaita' is a compound of two words - S'uddha (Pure) and 'Advaita' - (non-dualism). The word means Pure Non-dualism. It means to say that all things having names and forms, the conscious (souls) and the unconscious (the world), cause and effect are manifestation of Brahma. They are not due to *Māyā*. Grammatically it is a Karmadhāraya compound. 'S'uddha' being an adjective and the 'Advaita' a noun. It suggests that the Non-dualism is not conditional, as supposed by *Śaṅkara* due to *Māyā* (illusion) nor it is a qualified one, as supposed by *Rāmānuja*, but Pure, without any colour or touch of extraneous factor. It can be also taken as a genitive compound. In that case, it is to be solved as S'uddhānām Padārthānām Advaitam. It means that there it is non-dualism of all the objects which are

1. Vide *Das Gupta's History of Indian Philosophy* Vol.4. on 'Vallabha.'

pure. Not only Brahman is purely non-dualistic, but even all the objects like the jar etc. are non-dualistic and pure ² Brahman. Now let us take up the fundamental principles of S'uddhādvaita Philosophy.

(1) NATURE OF REALITY:

Brahman is Supreme Reality. It is both qualified and non-qualified. It is qualified in the sense that its qualities are divine, and non-qualified in the sense that it is devoid of worldly qualities. It can be both manifest- and unmanifest. It assumes different forms. It is a sub- ³ stratum of Opposite qualities. It is a material as well as efficient cause of the universe. It is Sat-cit-ānanda. ⁴ It is, Omnipresent, Omniscient and Omnipotent. ⁵

(2) BRAHMAN'S TWO POWERS:

Brahman possesses- two powers of Āvirbhāva and Tirobhāva- One of manifestation and the other of non-manifestation of the things. When Brahman wills to create the World, it reveals it out by the power of manifestation and when it wills to withdraw it, it does so ^{by} his power of non-manifestation. Āvirbhāva is defined as Anubhava anāyogyatā or as ⁶ the aptitude by which objects can be experienced, and Tirobhāva as the opposite aptitude by which the objects are not experienced. The origin of the world and its disappearance are due to the operation of these two powers of

2. Girdharji's S'uddhādvaita Mārtanda'. Verses, 3-4; 27-28.

3. Tattva Dip Nibandha Pt. 1. V.44;

4. -do- Pt. 1. V.71;

5. -do- Pt. 1. V.65;

God. (G. Girdharji's S'uddhādvaita Mārtanda Vs. 14-16).

(3) AKSARA:

This is also a form of God. According to Śaṅkara, this is the highest form, but Vallabha assigns to Aksara, a place lower to that of Purusottama or Supreme God. Aksara is a non-manifest form of Brahman, which remains un-affected. It is realised only by men of knowledge. It is limited in bliss.

It is also known as 'Brhat'⁶ Metaphysically it is said to be a foot- 'Pāda' or a house-dhāma of Brahman. It is that form of God out of which 'Prakṛti' and the 'Purusa' emerge. The three forms of Brahman, the Divine or Ādhidaivika, the spiritual or Ādhyātmika and the Physical or Ādhibhautika. Aksara is the Ādhyātmika form of God.

(4) KRSNA AS SUPREME GOD:

Vallabha's God is known as Krsna. The Gīta also knows God by that name. He is also called Vāsudeo or Purusottama. The world is His 'Manifest' form and Aksara Unmanifest form. He transcends them both. He is immanent in all the things and at the same time transcendental. He is described as Rasa(Love) in the Tattiriya Upanisad. He is absolute Ānanda (Joy) in form. This does not mean that being and consciousness are hidden in God, they are also expressed in their absoluteness. He communicates His joy to the devotees.⁷

6. S.M.3: K.A.8: S.M.86:

7. S.M.2,11 to 16; A.P.1; K.A.; Bh. V.5. N.L.12.

(5) SOULS:

They are many and they are the parts of God. Their essence is Sat (existance) and Cit (Consciousness). They are eternal and immutable. Their union with the body is only external. They are minute (anu), but when the ⁹divine Ānanda manifests itself, the soul becomes all-pervading. They are of two kinds: (1) The Souls in the State of the Worldly bondage and (2) the free souls. There are also, according to Vallabha, different categories ⁹of the souls- the Pusti souls, Maryādā souls and Pravāha- Souls. The Pusti souls issue from the Divine Ānanda-Kāya (the joy body) of God, the Maryādā souls from the Divine Word and the Pravāha souls from the Divine Mind. The goal of the Pusti souls is realisation of God, that of Maryādā, salvation, and that the Pravāha souls, enjoyment of worldly pleasures such as Power, Pelf, and fame. The Pusti souls are indifferent to the scriptures and the worldly codes, the Maryādā, take their due for conduct from the scriptures and the worldly souls do not recognise any laws. They are free-willed. ⁸They never get free from worldly bondage. The soul is the part (Aṁśa) of God, representing God's Being and Consciousness. They are many and infinite small in size. In the embodied state, they have lost their divine nature, but they can get it back through devotion.

8. P.P.M.

9. T.D.N. Pt. 1: 53: S.M. 10.

God's will for His Play: The relation between the souls and God is that of the part and the whole. They are not 'products' but emanations from God, like sparks from fire.

(6) THE WORLD:

In the S'uddhādvaita System, the world constitutes, Being or Existence aspect of Brahman. It conceals - ? Consciousness and bliss of Brahman. It is known as Prapanga. It being the manifestation from 'Existence' of God, it is real. It is not due to Māyā (illusion) as supposed by Sāmkara nor is it related to Brahman, as an adjective to the substantive. It is God's Existence part. It is not a product from God but manifestation. Its separate form as the world, is no doubt a change from God, God Himself remains changeless. It is not the change like that of curds from milk, which cannot be restored to the state of milk again, but it is like ornaments of Gold, which can be turned into gold again. This kind of modification in the cause is called Avi-Kṛta Parināma, not subject to alteration. The essence of the cause remains the same even in the effect. The Sāmkhyas make Prakṛti (Nature) as a material cause of the world, the Vaisesikas the atoms. Sāmkarācārya explains Brahman's being a material cause on account of the influence of Māyā (Illusion). Vallabha

agreeing with Rāmānuja, make Brahman its material cause as well as an efficient cause. In this system origin of the world means 'manifestation, growth, an increase in manifestation, decay, a decrease and destruction the absence of manifestation. All the objects like a jar etc. are real. They express some attribute of God. The creation is brought out by God from Himself for this pleasure or līlā. Vallabha differentiates the world from Saṃkāra, the former is God's work and eternal, the later, the soul's work, due to ignorance and non-eternal.

7. MĀYĀ:

Explaining the origin of the world, Saṃkara has to resort to Māyā theory, Vallabha, no doubt accepts Māyā, but rejects wholesale Saṃkara's Māyāvāda. Rāmānuja and Bhāskara have also rejected it. Māyā in the S'Ad. system is a Power of God - which is not external to God. It is the power capable of achieving everything. It is like the inner potentiality in Man, which enables him to perform particular action. For performing some action, a man must possess some potentiality in him. Māyā is that potentiality. It is always under the control of God. It obeys the command or the will of God. It is non-responsible for the unreal view of the world and its objects. It is rather 'Buddhi' for the wrong interpretation of the world as unreal. It is

the intellect which creates differences between God and the objects. It apprehends the soul as distinct from God for it does not experience itself as an 'Aṁsa' of God. It loses its God-consciousness. Consequently it forgets that the world is by God, in God and for God. The real nature of the world is forgotten but the intellect thinks all things as fleeting and perishable and unreal. ¹² Māyā is only an instrument of Brahman subject to Its will.

8. WORK: (KARMAN)

It is identified with a sacrifice, with Vedas and is said to be the only means, according to the Pūrva-Mimānsā, for a religious life. The Pūrva-Mimānsā rejects even God and reposes faith in Sacrificial Ceremonies. Karma is a Divine Law, established for the promotion of worldly - happiness and also for the attainment of paradisiacal exaltation. Sāmkara has underrated its worth, but Vallabha ⁹ recognises its utility for a Bhakta. It at least serves the purpose of purifying the mind, without which a devotee cannot advance on the path of devotion. It is like knowledge, the form of God. In his T.D.N. Part II, Vallabha has mentioned various kinds of the sacrifices and discussed their values. In his opinion, not only the sacrifice itself does constitute the form of God, but even all the auxiliaries, required for the performance of sacrifice constitute the form of God.

12. Subodhini on Bhāgavata, 2-5-12; 10-25-13, 10-54-15.

The Vedic Karmans should be performed, not for happiness of 'Paradise', but for the happiness of soul - Ātmasukha. Vallabha classifies action principally into three groups - the Sattva the Rajas - and the Tamas - each one of these again into three sub-divisions, according to the predominance of the quality of Prakrti. Thus, in all there are 9 kinds of actions with their 9 fruits. No doubt does he recognise the worth of Karma for a religious life and also for a devotional life, yet, he does not see much good out of it. Again the ways of Karma are difficult and lengthy. They only lead to the goal after aeon-long painful endeavour. Its fruit is not even lasting. It is useless for the highest of goal of union with God and participation in His Ānanda. Again Vallabha thought that the times were not favourable for the performance of the Karma, due to changes in circumstances and complicated ways of performing the Karma strictly in accordance with the details of the scriptures. Considering all these, Vallabha does not put much value of Karma, yet those whose minds are not pure must perform Karma (Sacrifices) believing it to be the form of God. The claim of Karma has been asserted as equal to knowledge by Vallabha.

9. KNOWLEDGE:

For a devotional life Vallabha considers knowledge is

absolutely necessary in the initial stage. Knowledge is a power or form of God. Sāmkara identifies it with Brahman, but Vallabha takes it as a power or an attribute or form aspect of God. The problem of knowledge is fully considered by Purusottamaji - a follower of Vallabha, in his 'Prasthāna-ratnākara'. He divides knowledge into three kinds - (1) Knowledge about God, (2) Knowledge about the Soul and (3) Knowledge about the World.

Again, it is of three kinds - Sattva, Rajas and Tamas, The Rajas is Savikalpa or determinate and Sattva, Nirvikalpa or indeterminate pure knowledge in which there are no differences. The Rajas knowledge consists of any of the five kinds (1) Contrary knowledge, (2) Doubt, (3) Determination, (4) memory - Image and (5) Dream experiences. The determinate knowledge is either direct or indirect. The highest kind of knowledge called Sāttvika, is the knowledge of God by which the souls can realise Him. Such knowledge can be had only from the scriptures. Unless the knowledge helps the aspirant of spiritual life, to purify his mind and heart, and point out the goal of realisation of God, that knowledge is not worth seeking. Knowledge is not mere knowing the scriptures. It is a Vidyā, which requires the cultivation of disgust to the world, Renunciation, Mind-control, Austerity, and devotion. Knowledge is not opposed to devotion.

It is rather a hand-maid of devotion. Devotion, even as love must be accompanied by knowledge of the greatness of God. Thus, it plays a second fiddle to devotion. It is to be used in the service of devotion.¹⁴ The goal of knowledge according to Vallabhācārya is not merging into Brahman, but to realising God or have union with Him; which is possible only if it is under the influence of devotion.

10. DEVOTION OR BHAKTI:

Since Work and Knowledge are scriptural ways for a religious life their theoretic value has been admitted by Vallabha, but he doubts their practical value in the present time. Vallabha considers 'devotion' as the reliable way for all in this age, for the following reasons:

- (1) Work and Knowledge are based on self-trust, but devotion on trust in God.
- (2) It does not depend upon external means. It has its origin in the heart of a devotee.
- (3) It needs only love of God.
- (4) It does not recognise the barriers of caste, creed and colour. It is for all.
- (5) Its goal is not heavenly happiness, on the Yogic powers or salvation, but the enjoyment of bliss from Love for God.

(6) It does not require the man to renounce the world, He may live the life of a householder and yet be a true devotee Loving God. He carries all the duties incumbent on him, as a man of the world believing those duties, allotted to him, by God for the fulfilment of His own purpose.

(7) It is not difficult, since it does not need any means, except surrender to God.

(8) It can be practised at any time and at any place.

(9) It is not limited to time. No time-table is needed for it.

(10) It makes one fearless and free from cares and anxieties.

(11) It is unselfish. The devotee does not seek by it the fulfilment of his personal desires. He loves God for God's sake.

Among the various means, for a religious life, Vallabha assigns highest place to devotion. But devotion, according to him is both a means and an end. The devotion whose goal is salvation is as a means, that whose goal in God's Love and His grace is an end. The first one is of nine fold nature expressed through physical and mental activities like hearing, reciting and remembering God's

deeds or *līlās*, worshipping, falling prostrate at his feet, offering salutations, servitude, friendly relation, and dedication of the soul to Him. The devotion which is as an end is pure love. It has three phases in the course of its development-Love, attachment and experiencing panges of separation from God. When devotion reaches the last stage, God blesses the devotee by making him worthy of His grace and enjoyment of bliss in union with Him.¹⁵ Vallabha forms his idea of devotion, on the Bhakti Sūtras of Nārada, and not on Sāṃdilya Bhakti Sūtras.

12. NIRODHA:

For the control of Mind, Vallabha does not recognise the discipline of Yoga of Pātanjali. Instead he suggests 'Nirodha'. He has composed a small work, giving characteristics of Nirodha. 'Nirodha' differs from 'Yoga'. The former is a positive way of mind control, where as the latter, a negative way in Vallabha's system. For 'Nirodha' a devotee should not merely withdraw his mind from the worldly - objects, but turn it towards God. He should think, feel and desire God, forgetting the world. His senses are to cease functioning for the achievement of the worldly objects, but it is not easy, therefore, that Vallabha suggests the practice of service to

15. T.D.N. Pt. I, 42; T.D.N.Pt.II,212-315 and 'Bh.V' and also P.Johanns' 'Vallabha' Pages 46-47.

God. By service, the body, senses, the mind and the soul will be engaged in doing and thinking and feeling for God. Vallabha has enumerated three kinds of fruits, which result from service of God in his work on 'Sevāphala'. They are ---

(1) Alaukika Samarthyā or Supernatural Power, (2) Sayujya or union with God and (3) Sevopa-Yogideha or the body useful for the service.¹⁶

13. MOKSA:

The question of liberation has been considered in each System of Indian Philosophy. Vallabha has considered it in his own way. The word means 'release' from the worldly ills or bondage. Buddhism understood it as Nirvāna, the state of the extinction of desires or a state of pure consciousness. In Jainism, it is the state of Kevalajñāna, free from the bondage of Karmas. The Sāṃkhyas consider the cessation from actions as the Moksha. The 'Liberation' of Yoga system is a condition of the complete fusion of the meditation in the Supra-Conscious consciousness of mind. To the Mīmāṃsā School, attainment of heaven is the liberation. Sāṃkara thinks that the removal of ignorance by Knowledge is liberation in which state the soul becomes one with Brahman. It is the merging of the individual soul into the absolute. Rāmānuja holds that

16. 'Nirodha Laksana' by Vallabha.

the liberation is the direct intuitive realisations by the individual soul of its own essential nature, which presupposes the better destruction of the Karmas by inner purity of the soul, followed by the Grace of God. Vallabha uses the word 'Sayujya' for 'Liberation'. It means the state in which the soul enjoys with God. In that state the soul does not loose its separate identity. The soul which is God's Amsa, becomes Vibha, and acquires equivalence to God. It is of this kind - one is called "Kramamukti", the liberation obtained gradually and the other "Sadyomukti", the liberation obtained by Grace of God. The first one is dependent upon the means - Sadhanas, the Second is due to Grace of God only. The first one is termed 'Maryada Mukti', and the Second one 'PUsti Mukti'.

These are the fundamental principles of the S'uddhādvaita School. They should be borne in mind in order to follow the S'Ad. interpretation of the Bhagavad-Gītā. The S'uddhādvaita School holds that its teachings have the support of the Gītā. This thesis aims to examine how far this claim is admissible. ¹⁷

C H A P T E R - II

THE S'UDDHADVAITA INTERPRETATION OF THE BHAGAVAD-GITA IN THE LIGHT OF THE TWO COMMENTARIES - 'TATTVADIPAKA' AND 'AMRNTATARANGINI':

N.B.: Figures (1) ... (18) indicate the number of the Chapters:

It should be borne in mind so far this chapter is concerned that the facts about the Philosophy and Religion, gathered here are mainly based upon the two S'Ad. Commentaries - T.D. And A.T. on the Gita. The T.D. interprets it by the Pramana method- the method which relies upon the Upanisadic passages and the writings of Vallabha in support of its interpretation of the Gita. A.T. on the other hand pursues the Prameya way, which is independent of the Pramanas. Both these commentaries endeavour to interpret the view point of the S'Ad. School. Instead of taking the whole text of the Gita, a few important verses are selected for the explanation of the S'Ad. interpretation. A brief comparison with the interpretations of Samkara and Ramanuja is also attempted. Also 'notes' and 'comments' are added at the end of the chapters for elucidating the S'Ad. view point. As indicated in the previous chapter, the S'Ad. School of Vallabha believes in the pure non-dualism, Krsna or Purusottama is the Highest God. He is endorsed with

personality having, existence, consciousness and joy and the souls are His fragments. The souls having been separated from God by His Will, suffer worldly bondage. The Gītā shows the way how the union with God can be achieved. This way, according to Vallabha is the Supremacy of devotion - love or Grace of God. Arjuna is a devotee no doubt, but he has not reached the level of the Pusti Bhakti. He was in the middling state. According to the Vallabha School, devotion is the only way, of course, in co-operation with work and knowledge, by which the soul of the devotee will acquire fitness for union with God. This is the belief of the Vallabha School, right or wrong to others, but it has to be accepted in order to understand the interpretation of this school. Another fact to be remembered is that Arjuna whom the Gītā gospel was taught was a householder and a man of the warrior class besides being a devotee. The Gītā being a book of religious character, equal in rank with the Vedas, the Brahmasūtras, and the Bhāgavata, its aim is naturally to teach the way leading to union with God. However the Gītā keeps in mind Arjuna's worldly association which is difficult for him to cut off or break it. So the path of devotion is

not pointed out to him, directly and straight way from the very beginning, when he seeks guidance of Kṛṣṇa on the battlefield. As a man of the world he has his duties to his family and society which he should render without fail. Again he should have the thorough knowledge of his duty (dharma) as regards, for whom he is to do it, and for what purpose. So performance of duty with knowledge is taught to Arjuna but ^{he} is to do his duty only as a God's man, as His devotee, sent into the world for a particular mission for which God has deemed him fit for. Unless this is remembered, one will fail to grasp the central teaching of the Gītā.

The S'Ad. interpretation proceeds on the assumption of the above facts. Vallabha, like Śaṅkara, Rāmānuja and many others regard the Gītā purely as a Book of Religio-Philosophical Characters and not as a book of Politics, Sociology, Psychology - Ethics. It is a work which teaches the Dharma of a devotee to God, which also includes his duty to himself to his family and the society also.

Arjuna in his puzzling state on the battlefield longs to know his Dharma, from Kṛṣṇa whether it was right to fight against his Kith and Kin. He, therefore, requests

Kṛṣṇa to guide him. Kṛṣṇa, tells him about his Dharma in different chapters. The Dharma taught by the Gītā is the same which has been taught in the Upaniṣads discussed in the B.S. and illustrated in the Bhāgavata. The Gītā teaches nothing which is not endorsed by the above three Śāstras. It is the duty of an interpreter of the Gītā to keep this in his mind, while interpreting it. He should interpret it in consonance with the teaching of the above three Śāstras. The S'Ad. School discovers unity among the above four scriptures. Each one of these four sacred books - the Vedas, the Gītā, the B.S., and the Bhāgavata are meant to teach the same means for spiritual life, chronologically, the order of these scriptures is the Vedas first, the Gītā second, the B.S., third and the Bhāgavata fourth. Each succeeding scripture is meant to make explicit, the meaning of the preceding scripture, which only left it implicit. Some Scholars think that the Gītā is an independent work, and it has nothing to do with other scriptures, but the S'Ad. School does not hold that view. The Gītā¹ stands second in order and next to the Vedas. It, therefore, does not merely conserve the teaching of the Vedas, but refines it and

1. T.D.N. Pat. I-7,8.

makes it more dignified, by the re-orientation of the Vedic teaching.

MEANING OF THE WORD 'YOGA' APPLIED TO EACH CHAPTER OF THE GITA:

The text of the Gītā consists of 18 Chapters, each one is designated as a particular kind of Yqga, for example, the first chapter is known as 'Visādayoga' - the Yoga through the distress of Arjuna. The word 'Yoga' is derived from the root 'Yuj', - to join, to unite. It means the 'Union', here implying the sense of the union of the soul with God. Each chapter deals with the way of establishing union of the devotee's soul with God. The principal theme of the Gītā, according to S'Ad. School is the union of the devotee's soul with God, which is to be reached through devotion and surrender.

The Gītā as Yoga Sāstra, Brahnavidya and the Upanisad:-

In the colophon, appearing at the close of each chapter, it is stated that the particular kind of the Yoga treated in that chapter, through the dialogue of Kṛṣṇa and Arjuna, is a chapter of the 'Yogaśāstra' included in 'Brahnavidya.' The 'Yogaśāstra' here means 'the scripture about the union with God.' It does not

mean the scripture on the mind - control. As the mode of establishing union with God, indicated in the *Gītā* is devotion, according to Vallabha, this *Yogaśāstra* is the *Bhaktiśāstra*. But Bhakti must be supported by Knowledge. Bhakti is a relative term. It is to be practised towards God, the Supreme Reality without knowing the nature of God, devotion cannot be expressed for Him. Hence the knowledge of God is imparted to Arjuna in the *Gītā*. As *Brahmavidyā* it teaches Philosophy or Knowledge of God and as *Yogaśāstra*, the religious principles for the realisation of God. Again, according to the indication in the Colophon of each chapter, the *Gītā* is to be considered as a separate Upanisad, discussing topics like ^{light}, work, knowledge mental discipline, nature of Reality, the relation of the soul and the world to God, and the best means of union of the devotional soul with God etc. The *Gītā* thus, considered is a work which is a combination of *Brahmavidyā* and *Yogaśāstra*-Philosophy and religion. The aim of the blending of these two elements is to equip Arjuna with a necessary qualification by which devotional soul can achieve union with God.

As he was a Kṣatriya, he could not be easily won over to the path of *Nivṛti* - the withdrawal from the worldly duties. If Kṛṣṇa talked to him about the devotion,

just at the very start, it would not have appealed to him. Krsna does not prefer that way of guiding him. He guides him on the path of his Dharma through his doubts on His answers. By this method, Krsna brings him to the right path, which is that of devotion and surrender.²

(1) The first chapter is called 'Arjuna-visādayoga'. The mode of union with God through distressed state of Arjuna. The distressed state of Arjuna in this chapter is indicative of his tendency aversion or disgust for worldly life - (Vairāgya). This is one of the necessary disciplines for devotion, according to Vallabha, Just as Vairāgya is necessary for knowledge so it is necessary for devotion. For 'devotion' means Love for God. Before one can love God, he should direct his love for worldly objects to God. This is possible only when one is disgusted with worldly happiness. The distressed state of Arjuna's mind enables him to acquire fitness for devotional life. Arjuna in his contempt for the worldly life, throws away arms, and refuses to fight, and surrenders himself to Krsna to guide him by teaching him real Dharma. Krsna while teaching him his Dharma, bears in mind Arjuna's circumstances that he

2. The Gītā. Krsna's message in XVIII-65, and Arjuna's satisfaction in XVIII-73.

was a house-holder, warrior and devotee of God. Fighting is the duty of a warrior, but Krsna saw that on the battle-field, he showed reluctance to fight. Not only that he betrayed distressed state of mind. This was not good for a warrior. Krsna reproves him for that, and then kindless in his mind the desire to know his Dharma. Thus, the distress helps Arjuna to turn to God for guidance.³

Sri Aurobindo's explanation of the title of the first chapter agrees with the S'Ad. explanation. It is a well-known fact that men turn to God, only under distressed conditions.⁴

Dr. Radhakrishnan comments upon it in these words: "The Chapter ends in dejection and sorrow and this is also called Yoga as this darkness of the soul is an essential step in the progress to spiritual life. It is in rare crisis when our ambitions lie in ruins at our feet. When we realise in remorse and agony, the sad mess we have made of our lives, we cry out" why are we here? what does all this mean? and whether do we go from here? My God, My God, why hast thou forgotten me?" Arjuna passes through the state of mental tension which one devoted to God

3. The distressed state or Ārtata is mentioned as a particular mark of one kind of devotees. The Gita VII-16.

4. The Essays on the Gita-Pt. I-Sri Aurobindo (P.97).

experiences when he is asked to fight against his Kith and Kins and also his preceptor, against scriptures, Social and ethical codes and against his own conscience. The main problem of the *Gita* arising naturally from Arjuna's reluctance, to fight is 'what is Dharma?' To explain this Krsna first of all teaches Arjuna the Value of work. In this connection the following quotation from Sri --- Aurobindo's book on the *Gita* - may help one to understand the nature of work, taught by the *Gita*. "That which the *Gita* teaches is not a human but a divine action, nor the performance of social duties, but the abandonment of all other standards of duty or conduct for a selfless performance of the Divine Will working throughout nature; nor social service, but the action of the Best, the God. possessed the Master man done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and nature."

Arjuna, entered the battlefield with the full - consciousness of his duty as a man of the warrior-class to which he belonged by birth, but when he stood in the midst of the two armies, and saw among them his nearest

relatives, the members of the same family and especially Bhisma, the grandfather and his guru Drona who taught him science of missiles, his mind began to waver. He hesitated to fight telling Krsna that it was not Dharma. It was not a right thing for him to fight on the following grounds:

1. Among the enemies there are his nearest and dearest relatives. (family consideration)
2. He would not fight against Bhisma, because he was the grand-father, an old man who had fondled him in his arms in his infancy and again he was a devotee of God, though he was fighting on the side of the enemies. (Psychological consideration)
3. It is a sin according to the scriptures to kill his Guru Drona, who is a Brāhmin and who taught him the Science of arms. The scriptures forbid the killing of a Brāhmin and Preceptor. (Scriptural consideration)
4. He is not sure for Victory. (Worldly consideration)
5. He is convinced that fighting will not result into any Sreyas (good) to him i.e. the grace of God. (Devotional consideration)
6. He hated the blood stained, pleasures, to be got through Victory.

7. Neither the attainment of heaven if killed or getting back the Kingdom, if alive, through Victory, will give him mental peace. (Personal consideration)
8. He being one of the sons of Pāndu, who knows the Dharma, will not commit sin by taking up arms, against his enemies. (Moral consideration)
9. The fighting will produce a number of baneful results such as, the shattering of social order, disturbance of social equilibrium, ruin of family life, the uprooting of social laws and traditions, the corruption of women, confusion of castes and prevalence of chaotic condition in the Society in general. (Social consideration)

These considerations weigh heavily with Arjuna and he decides not to fight. His hesitation to fight is on the psychological-social-ethical, philosophical and religious grounds. He thinks, if he fights, it is a sin, not a Dharma so he seeks from Kṛṣṇa guidance- so that he can know his Dharma.

Kṛṣṇa realising the situation attributes it to his ignorance of Dharma. Though Himself God, Kṛṣṇa acts the part of his friend, philosopher and guide by explaining to him the real nature of his Dharma.

1. Krsna explains to him his Dharma first by the Samkhya way and then by the Yoga way. The first is the way of renunciation of desires (tyāga) according to Vallabha, and the second that of non-renunciation of work (atyāga), through non-attachment⁶ to fruits..
2. We have learnt from the first chapter that Arjuna's mind was very much confused. His mind revolted against fighting. He justified his refusal to fight, as stated in the preceding section on psychological, ethical, social, Philosophical personal and religious considerations. His mind is particularly troubled by the thought of killing his Kith and Kins. To him killing is not only death but a sin. Krsna seizes this point, first and explains to him philosophically, the meaning of death. This explanation serves as a prelude to Arjuna's initiation into the Philosophy of work. For unless he understands that death is not a reality but only a temporary phase of the body, he cannot be persuaded to take up arms.

(2) THE THREE DIVISIONS OF THE SUBJECT-MATTER OF THE GITA:

The subject-matter of the Gītā is sub-divided into three heads, according to the S'Ad. School. Viveka -

6. Vallabha's work 'Bālbodha' 6-9.

discrimination and Dhairya-fortitude (Chapters I & II) and Āstraya-Surrender to God (Chapters III-XV).¹ The whole Philosophy of the Gītā is sought to be explained by the school as coming under these three heads. Arjuna makes a mistake in identifying the body with soul. He does not know that the body is unconscious and the soul is conscious. On account of his ignorance he believes that the death of body is also the death of the soul. It is, therefore, necessary to remove his ignorance by explaining to him the condition of death and then to teach him the value of work. Discrimination means 'Knowing God's will' in all actions. Even fighting should be understood, as being God's Will. So the devotee must fight, irrespective of consequences, under the will of God. By the Sāṃkhya method, Kṛṣṇa counsels him not to mourn for the death of his relatives and dear ones. He says that death is not a reality. It is only a temporary change. Death does not mean extinction. It is passing from one condition to another. He uses the following points:

1. The dead or living (Ch.II-V.11) are alike to the wise.
2. The facts of birth and death are not real (II-12)
3. Birth and death are simply changes in the body like boyhood, youth and old age (II-13).

1. Vallabha has explained these terms in his work 'V.D.A.'

4. These changes are transitory and fleeting (II-14).
5. The body is unreal and therefore it has no existence, the soul is real and it will not cease from existence (II-15).
6. It is the body that dies and not the soul which is imperishable and eternal (II-18,19).
7. Death is the condition of the soul's entering new life. It is like changing old and wornout clothes for new ones.(II-22).
8. There is seen in the world continuous process of birth and death one following the other, but the soul is not affected by them. (II-26)
9. Death is inevitable, all living beings are subject to it. (II-27)
10. Life condition is the manifest state of Prakrti or Aksara. But Prakrti or Aksara represents God. So life and death reflect ultimately God's will (II-28).
By these arguments Krsna asks Arjuna to shred fear of death from his mind and says that death is not real, even if one believes it to be so, he should consider that it is the body which dies and not the soul. Again he says

death is only a change of an old body for a new one or entering new life. All created beings are subject to it, sooner or later death comes to all either by a natural way or by accidents. Even if Arjuna does not kill his enemies, they will die at another time by any other way. So the thought of the death deter of his relatives must not deter him from fighting.

Now, let us turn to some passages in this chapter and try to understand them in the light of S'Ad. interpretation. Ch.II-16 verse is very important, from metaphysical point of view. It is used as an argument to prove that the body which is unreal should be differentiated from the soul which is real. That which is real (the soul) has no non-existence, and that which is not real (the body) has no existence.

Saṅkara in his commentary on this verse suggests that the Gīta repudiates the theory of non-existence or of unreality of the soul and establishes the Reality of the soul or Brahman (Sat). He means to say that one should not grieve over the death of man due to war, because death is unreal, It is merely a change, like cold and heat. The soul or Brahman does not suffer change. It is unknowable and eternal. It is the body which is cognisable by our

intelligence is only a Vikāra - a passing show - a vanity fair and not a permanent thing.

Unreal things are those which are subject to changes. The world and its objects like jar etc. are not real. When a man perceives a particular form of earth, he calls it a Jar. This knowledge of the jar is of a particular kind, but when he perceives it at another time, his knowledge of the Jar will not be the same. The jar may be the same, but perceived at different times has different meanings to the perceived. Again, where it is destroyed, its individual character as a jar is lost. So the jar as such has no existence, but as clay, it has existence. So the soul has existence, but the body has no existence. That which has no existence, for that, it is folly to be sad. It remains in the form of clay, which is its material cause. The state of 'existence' accounts for the reality of the objects. - Considered from this point of view the world and all its objects are unreal. They have no permanency. They are subject to changes. Only Brahman (the soul) is real. It remains unaffected. It is changeless. It is at the back of the world at existence (Sat). By this argument, Kṛṣṇa exhorts Arjuna to bear the sorrows etc. due to death, because they are unreal, because they have no existence.

By this interpretation Śaṅkara rejects the asatvāda (Non-existentialism) of the Vaisesikas and supports his doctrine of the reality of Brahman and unreality of the world. The body, is unreal and the soul is real. Śaṅkara identifies the soul with Brahman, and says the soul in the body is different from body and identical with Brahman.

Rāmaṇuja understands the Asat - unreal- in the sense of the body and the Sat-real- in the sense of the soul.

Rāmaṇuja's meaning is that the Asat objects like body have no permanence. They are unconscious but the soul, which is conscious is permanent. It does not cease from existence. It is the nature of the unconscious object to cease from existence one day. Their existence is only temporary.

S'Ad. interpretation differs from both these interpretations. T.D. offers two explanations of "Sat" and "ASAT" in the verse.

First Explanation: "Asat" is that which has no existence at any time either in the past, at present or in future as the sky flower and the 'Sat' which has permanent existence - the soul- The body is 'ASAT', because it did not exist in the past in this form and it will not exist in future. It is also 'Sat' because it has existence in

the present life, so it is both 'Sat' and 'Asat', existent and Non-existent. The body is therefore not external or it should be understood that the 'Sat' - existence is of two kinds - Pure and the body impure. The existence in the soul is pure and that in the bodily existence undergoes change, because it is impure, not real existence but ~~p~~ Phenomenal. The Soul's existence, however is permanent. It does not suffer any change at the hand of time.

This verse is intended as repudiation of the Asat Kārya Vāda of the Vaisesika School. It affirms that the effect has no existence in the cause prior to its 'effect' condition.

Sāmkhya System believes in Sat- Kāryavāda. The effect, the world pre-exists in the original course, namely, Prakrti.

The T.D. discusses all these theories and rejects them in favour of the S'Ad. explanation.

Samkara accepts Brahman as an ultimate reality, but he thinks that the world is due to Māya and therefore it is unreal.

Rāmānuja and Vallabha believe Brahman to be the cause of the world-material as well as efficient and the world as real. The Gītā XVI-8 is explicit enough in holding the world as real. It regards the world as a part of God (X-42). This is also the view of the Vallabha School.

Samkara's interpretation of this verse conflicts with the Gita Spirit. Rāmānuja and Vallabha are correct in deriving support to their theory of the reality of the world. According to the Gītā, not only the world with all its objects- the unconscious things but also the souls, the conscious ones are real.

T.D. suggests one novel argument to prove the reality of the soul. It says that origination, existence etc., are the changes-Vikāras of the substance. Now, it is the rule that before a thing can have existence, it must have origination, but the soul has no origination. It is unborn. The Vikāra-modification of existence is not possible in the case of the soul. So it is not subject to the process of the Vikāras. It is changeless under all conditions. Hence, it is real and external. Since it has no existence condition, it is real. This explanation, of T.D. is rather far-fetched.

A.T. takes the word 'Bhāva' in the sense of Love, and 'Sat' and 'Asat' in the sense of Divine Love, and earthly love, which is extremely fanciful. Not satisfied with this meaning, it ventures to illustrate these two kinds of love by the examples of two kinds of the Gopis- those who were accepted by Kṛṣṇa for Rasalīlā (According to the Bhāgavata, BK 10 Ch.26) and those who were prevented from participation



the latter of earthly love. He means to say that Divine love cannot be earthly love and earthly divine. The former is permanent and the latter is fleeting. This explanation has no support from the *Gita*. The *Gita* does not here refer to the differences between the body and the soul and not to the differences between the divine love and earthly love. It only means to say that the body is perishable, while the soul is eternal. A.T. has ignored this context.

II-25 enumerates some characteristics of the soul.

Samkara understands the soul in the sense of Brahman and Rāmānuja as the individual self, T.D. and A.T. as the human soul. According to Samkara, the soul is one, but according to Rāmānuja and the S!Ad. School, the souls are many. The soul represents the consciousness in aspect of Brahman.

Gita, in Ch.XII explains the relation of the body and the soul as Ksetra-field and Ksetrajña-Knower of the field. The characteristics of the soul, mentioned here are those that belong the Brahman. The soul as an Amsa of Brahman in its pure form, possesses the qualities of Brahman such as, eternality, pervasiveness, unchangeability, immobility etc.

Rāmānuja understands the soul as a cit-(Consciousness) quality of Brahman, which remains unchangeable in the causal condition as well as in the effect form. Vallabha does not hold this view. He considers it, as a part

(consciousness) Brahman. This is the view of the *Gītā*, also.² The Vallabha Doctrine of the *Amsa-Amsi-Sambandha*- (Relation) of the part and the whole between the soul and Brahman is derived from the *Gītā*. This point will be discussed further on XV-7.

II-28. In this verse T.D. takes the word 'Avyakta' in two senses -

1. *Prakṛti* and *Akṣara* and
2. The *bhūtas* also as bodies and the souls.

According to the first explanation, it means that the bodies originate from the *Prakṛti* and according to the second, the *Jīvas* originate from *Akṣara*. *Śaṅkara* and *Rāmānuja* take 'Avyakta' as an adjective in the sense of 'Non-manifest'. A.T. understands it in the sense of 'Akṣara'. No doubt in the *Sāṃkhya* System *Prakṛti* is known as *Avyakta*. But the *Gītā* uses 'Avyakta' for 'Akṣara' (XII-5). The explanations of T.D. and A.T. are satisfactory, but A.T. is more appropriate to the *Gītā* than T.D.

Kṛṣṇa's exhortation to Arjuna on the *Sāṃkhya* mode, ends at II-30. In II-31-37, he explains to him the importance of the *Yoga-Karma* mode. But in II-39, Arjuna is admonished to do the work not blindly or mechanically but rationally and discriminately.

The Sāṃkhya way is taught to discriminate between the body and the soul, but now the Yoga way is explained so that Arjuna may do his duty, free from desires and intelligently. Vallabha understands 'Sāṃkhya' in the sense of discrimination. Sāṃkara of knowledge and Rāmānuja of intelligence. T.D. and A.T. understand in the usual sense of intelligence. But A.T. offers fanciful meanings of the Sāṃkhya and the Yoga here - which mean the state of separation in love from God and the state of union in love with God respectively. The devotee must exercise his intelligence in understanding that the work to be done is the Sevā (Service of God). In otherwords A.T. - understands by the word 'Yoga', the sense of service.

So far the Gītā text is concerned, T.D.'s explanation seems correct. It means that one's intelligence should be used in cutting wordly bondage through work done for God's sake only.

In III-41: It is stated that intellect must be determinate which perceives the objective of all human efforts - i.e. union with God. It should be, not only determinate and unwavering but one - directed only to God. By determinate knowledge, one will discriminate

between work which is worth doing and not worth doing for the achievement of the goal. Some people who lack determinate intelligence fritter away their energies in performance of merely ritualistic ceremonies. They miss the real end of Karma. They desire to attain heavenly or worldly enjoyments. They mis-apply the Vedic teaching, just to satisfy their desires for the attainment of so called happiness. They think that the Vedas teach only performance of the sacrificial ceremonies as Dharma. They are not on the right path.

II-42,43 describe the Vedas as (Flowery Speech): Some commentators think that this verse is condemnatory of the Vedas. But S'Ad. School does not share that view. It does not condemn the Vedas. It only condemns those persons who overcome by desires use the Vedas for the satisfaction of their selfish ends. The vedic rituals are not to be neglected, they have also value as a means for purification of mind, for a devotional life. The Gita itself being known as an Upanisad cannot go against the Vedas. There are many Slokas in the Gita which support that the Gita teaching is in harmony with the Vedic teaching. So it is wrong to say that this verse is condemnatory of the Vedas. It suggests that the rituals

of the Vedas should be performed as an aid to knowledge and devotion. The Vedas consist of two parts - the Brahmanas or Samhita dealing with sacrifice and the Aranyakas and the Upanisad's dealing with knowledge. Sāmkara ignores the former and accepts the latter. Rāmānuja regards both of equal importance. Vallabha accepts 'Sacrifice' and knowledge as necessary for devotional life. What use and how much use of the sacrifice part of the Vedas is explained in II-46 the example of a thirsty man, from a reservoir over-flooded with water. If he is thirsty, he should drink water enough to allay his thirst. In the same way, a devotee may make use of the Vedic rituals, only just enough which is useful to his purpose as a help to purify his mind.

Sāmkara takes the word 'Brahman' here in the sense of a recluse, a knower of Reality. Thereby he means to say that although the Vedas describe knowledge and work, a recluse may be benefitted by the work - part of the Vedas, which will be a help for the life of knowledge. The pursuit of work is preliminary to knowledge. According to Rāmānuja one yearning for liberation has the need of the rituals.

T.D.'s explanation agrees with that of Rāmānuja. Both accept the value of the work-part of the Vedas.

Conditions of work are stated in II-47-50:

The following conditions must be observed in the performance of works:

1. It should be done ~~dis~~interestedly (II-47).
2. While doing it, the mind must be fixed in God - (Yogastha i.e. must be in unison with God) II-48.
3. It must be done with an evenness of mind (Samātva) because this kind of Karma Yoga requires Samatva (evenness of Mind). We must work with perfect serenity, indifferent by its results (II-48). It should be directed by intelligence which is in communion with God (Buddhi Yoga) 'Buddhi' in the Vallabha System is the result of Sattva Guna. In the absense of the Sattva Guna, it is not pure knowledge i.e. Determinate Knowledge. II-49.
4. It must be done irrespective of the results good or evil. (II-50)

The ~~ff~~ruit of such work is mentioned in II-51. It is Anāmaya, which according to T.D. means 'Aksara Brahma', an abode of Supreme Brahman. In the dictionary, the word 'Anāmaya' means a disease and 'anāmaya' - freedom from diseases. The state of complete freedom from diseases is the ~~abode~~ of God. Aksara, A.T. means by it, the state of

devotion - Bhaktipadān. He comments on this word while explaining it that the path of devotion alone is free from blemishes.

The description of Sthitaprajña of II, 56-72, corresponds to that of Yoga-rudha' of VI-4-32 of the Jñānin of XIII, 7-11, of the ideal Bhakta in XII 13-20 of Gunātita in XIV 20-21 and the Brahmabhūta of XVIII 50-56. The qualities mentioned of the ideal man in these passages are more or less the same which come under 'Daivisampad' of XVI-1-3. The S'Ad. School believes that all these different - descriptions apply only to the Bhakta. The Sthitaprajña should be understood as Bhakta.

II 53 suggests how the determinate intellect is to be trained. It says; it should be undistracted from others & it should be directed towards God during meditation. By this, union with God is possible. Saṃkara understands by 'Sthitaprajña', a man of knowledge. The word 'Prajña' means 'Wisdom' and 'Dhi' intellect'. Both these, according to the S'Ad. interpretation must be directed to God with a motive to achieve union with God. A devotee should do his work but with the wisdom and intellect that it is God's work, and should be done for union with God. Even while

planning the work, God should be in his mind. This is the meaning of the word Samādhīsthā. He should also possess certain qualities such as freedom from all cravings, contentment (II-55) unperturbed mental state in sorrows and joys, passionlessness, fear and anger (II-56), non-attachment to external objects, stability of mind, (II-57) and withdrawal of senses from sense-objects, devoting oneself, heart and soul to God (II-61). These qualities are necessary on the part of an aspirant for devotional life, to achieve placidity of mind (II-64) and the happiness of union with God. (II-66).

It is necessary to add, here a note about the "Buddhi - Yoga" which has been recommended by Kṛṣṇa to Arjuna in II 49-53. It means union with God through Buddhi. The devotee does not seek worldly prizes nor heavenly happiness (II-42-46), but union with God. Under the impact of such an intelligence, a man performs work under the Divine will for the propitiation of God alone. In II-49, Kṛṣṇa tells Arjuna that the work done, through Buddhi Yoga - is of a superior kind. The work done with an eye intent on the fruit is inferior to it. (II-49). A man whose intelligence is united with God is indifferent to good as well as evil consequences (II-50). It is the only safe way for reaching

the abode of God (anāmaya according to T.D. or the condition of devotion, according to A.T.) Kṛṣṇa asks Arjuna to practise that kind of Buddhi Yoga in II-51, i.e. he should do his work with intelligence concentrated in God. The man who has acquired such Buddhi Yoga, is called by the Gītā a Sthitaprajña or Sthitadhi, The Gītā does not ask us to do work merely mechanically as prescribed in the scriptures, but whatever work we do must be done under the direction of our intelligence. Again it is not an intelligence trained logically, which is required of us, but purified by knowledge of God and of the relation of the soul with God. The Sāṃkhya system of Kapila also mentions Buddhi as a means, but it has no connection with God. The Gītā says that unless our intelligence helps the process of Yoga (Union) with God. It has no value in spiritual life. The value of work is enhanced if it is assisted by the function of the Buddhi Yoga. The Sthitaprajña, according to the Gītā is one whose wisdom, intelligence and thoughts are fixed in God.

This kind of Buddhi Yoga is called the Yoga of the intelligent will, by Aurobindo in his "Essays on the Gītā".

The types of the Buddhi Yoga have been mentioned in the Gītā. One type is upward-(Vyavayāśātmikā) and the other

is downward (Avyavayāsātmika). The first one is concentrated, poised, one, homogeneous and directed solely towards God. The Second has its aim the fulfilment of worldly desires. It is many-branched in pursuit of the desires. In the Gītā the word 'Buddhi' is not restricted to the sense of the mental power of understanding but in the sense of the discriminating and deciding power which not only determines the direction and use of our thoughts, intelligence, judgment, perceptive choice and aim, but directs them towards God- who is the only desired one in the life of a devotee. When the mind is purified, by the control over senses and is turned towards God, it does not only get placidity and calmness of mind, but acquires the Brāhma-Sthiti - the position of being established in Brahman (II-64, and 72). The Vallabha School's explanation is in harmony with this.

In II-26, the state of knowledge or Brāhmisthiti and that of worldly state are described figuratively as Day and Night. In the Brāhmisthiti, the devotee is indirected communion with God. He tasks in the light of the knowledge of God and enjoys the happiness due to God - realisation, when the worldly people fritter away their energies in fruitless activities for transient gains. It is the State in which the devotee is established in Brahman or is in

union with Brahman (T.D.). According to T.D., it is the state of being like Brahman or reaching Brahmanhood. In this state the devotee enjoys the bliss of being in union with God. This is the goal according to the *Gita*, to be reached by a man on the divine, path. To reach it, one must practise Buddhi Yoga i.e. must be free from Worldly desires and must have control over his senses and mind and think of nothing but of God. In short, he should be God- minded completely. This does not mean he should keep away from the worldly duties. Even such a man has his duties to be done, but the *Gita* says, he must do them irrespective of consequences and with a mind solely devoted to God. He should think and feel, while doing the worldly duties that he is doing them for the propitiation of God only. This is the Philosophy of the Karma Yoga of the Second Chapter.

Krsna explains here to Arjuna, the truth of the Sāmkhya through discrimination of the soul from the body of the conscious from the unconscious and the truth of the Yoga i.e. the Karma Yoga through performance of work. The two modes of the performance of action of Sāmkhya and Yoga are discussed in this chapter. Any one of which can be useful in doing one's work, provided it is done, solely with reference to God.

(3) Work and its Value in devotional Life:

Chapter III is devoted to the exposition of Karma Yoga. In the preceding chapter Krsna explained to Arjuna his Dharma from the Sāmkhya and the Karma Yoga points of view. The Sāmkhya way is the way of Tyāga (renunciation of desires) and the Karma Yoga is the way of Atyāga (non-renunciation). Towards the end of the Second Chapter, Krsna put emphasis on the Sāmkhya way. Arjuna could not decide which way he should select for himself. He therefore poses a question to Krsna to clarify his meaning unequivocally so that he should betake to that way. Krsna taking into consideration Arjuna's position, as a warrior, householder and devotee preaches him first a discourse on the importance of the Karma Yoga in this Chapter. Krsna thinks that for a person of his position, performance of action and in the initial stage of devotional life it is necessary. Let us first of all note the important points advanced by Krsna in favour of the Karma. We give below the Summary points of this Chapter:-

1. Karma is necessary as a means to Moksa. T.D. understands 'actionlessness' in the sense of 'Moksa'. So 'work' is spiritual necessity (IV-3) as a means to Moksa.
2. It is a law of nature-inspite of a man's

determination not to do work the qualities of nature or impulses will urge him to do work.

Life is not static but dynamic. Not doing any work means stagnation of life force (III-6).

3. It is necessary for the maintenance of life. The law of life does require every man to do work for his sustenance. (III-8). Again a man must do the work fixed for him by the Social code. It is a Social Crime to shirk one's duty. If one does not do work required of him the social order will be disrupted.
4. The work in the form of sacrifice is a religious necessity, enjoined upon by the scriptures (III-9). Gods are propitiated by 'Sacrifices' and bless men by giving rains which produce food.
5. The work has its origin in Brahman (III-15).
6. It is a Supreme law of morality. It is a ~~categorical~~ ^{categorical} imperative. It should be done without attachment to fruit.
7. It is a social necessity for the preservation of the social order (Lokasamgraha). It preserves society from disintegration.
8. It acts as a stimulative force to devotion. Man like Janaka did work and achieved their goals. (III-20).

9. To set a good example on others, the leaders of the society must themselves do work, even though they are not under obligation to do it. The law of imitation is the most important factor in inducing Social behaviour. (III-21)

Notes on the above Points:

In III-8, it is said that the 'Niyata' work should be done T.D. and A.T. take it as an adjective to Karma. Sāmkara in the sense of 'Obligatory' work - Nitya Karma laid down in the Vedas, as differentiated from the Kāmya Karma. Only the Vedic rites which are compulsory are to be done, without reference to desires and not the Kāmya. Rāmānuja, understands by it the 'Vāsanās (desires)'. T.D. understands it in the sense of the work which belongs to one's station of life and for which Arjuna is fit i.e. the work of fighting. A.T. means by it the Sevā of God. The word 'work' is used in the Gītā in a wider sense not in the restricted sense of the Vedic rites. The meaning of T.D. is appropriate. Sacrifice, accordingly means the presentation of one's things before their use to God. This is called by Vallabha a nivedana or Sāmarpana. This is the real meaning of the sacrifice, according to the Vallabha School.

Every work done for God is, a sacrifice. He regards every work as a sacrifice in the sense that it is to be dedicated to God. A.T. conveys the same meaning, by identifying the Sevā with a sacrifice. Śaṅkara and Rāmānuja have understood 'Sacrifice' in the Vedic Sense, but it will be clear later, in Ch.IV that the Gita does not restrict the meaning of a sacrifice to ritualistic ceremony of the Vedas.

The relation between the work and sacrifice is pointed in III-14. The Yajña-sacrifice is the form of God and it is revealed through work or service to God. Vallabha considers work of any nature, physical, mental or religious, is the power of God.

The Vedic origin of the Sacrifice is given in III-15. It originates from Brahman, Śaṅkara, T.D. and A.T. mean 'Brahma' as the Vedas. The sacrifice is mentioned in the Vedas but the vedas have origin in Aksara Brahma, so ultimately the 'Sacrifice' has its origin in Aksara Brahma, according to T. D. A. T. understands 'Aksara' here in the sense of Purusottama, who is higher than 'Aksara'. So his meaning is that the real 'sacrifice' is the service of God. Commenting on this line Śaṅkara says that the Gītā's pleading in favour of sacrifices is intended only for the

ignorant and not for men of knowledge. Rāmānuja takes the first word 'Brahma' as body and the 'Aksara Samudbhavam' as soul. The body is a means of work. The S'Ad. interpretation establishes the divine origin of the work and regards every work as a sacrifice and as such, the function form of God.

III-9 explains the purpose of the work, which is a sacrifice. Here also the commentators differ as to the meaning of the sacrifice. It is intended for the propitiation of God, according to T.D.(A sacrifice-God) and according to A.T., for 'Service to God'. Samkara identifies the sacrifice with Visnu - a qualified form of God and says that the work is intended only for those who do not seek knowledge. It is to be performed, till one gets knowledge. Rāmānuja understands Yajñā in the usual sense of a sacrifice. It is necessary as a part of worship of God. T.D. and A.T. following Vallabha hold that the performance of work (a sacrifice) is a necessary equipment for devotional life. But it must be pursued as God's work and not for any other objective.

III 10,11 describe the importance of the sacrifice by stating that it is an ancient institution dating from times immemorial. It is a Kāmadhuk, 'fulfiller of one's desires.'

III 12, 13, say that since the food a man consumes is the gift of God, a man should not eat it without offering it to God. He who eats it is a thief (III-12) or a sinner (III-13). It is a way of being free from debts unto the sages, Gods, men and the animals.

A man should begin his daily work, with remembrance of God, even the daily food, he eats must be first of all presented to God, before he eats the food. It is a sin, not to offer it to God. In other words he should mentally think of God.

According to the Gita work is imperative. Is there any exception to the rule? Yes, a devotee who knows nothing but love of God has not to do work. His happiness is centred in God. He loves God and his happiness lies in loving God. All his desires are fulfilled in God. Samkara applies the exception to a Jñani, because he has realised Reality. Rāmānuja takes him as a man who has realised the self. Such a man has no need of work (III-17-18). T.D. and A.T. understand 'Ātma' here in the sense of God. Attainment of God is the fruit of work (T.D.).

III-20 mentions the motive of Lokasamgraha (maintenance of the world order) for work. As the world is created by God for His sport, doing work for the - -

maintenance of the world order. It is in the nature of Divine-necessary Plan (III-20). Kṛṣṇa says that as God. He is free from the application of Law of Karma and yet He does work simply to set an example upon others. It is a law of Social behaviour. The people imitate the example of the leaders. If they shirk duty, there will follow the state of complete stagnation and eventually the world would suffer collapse. (III-24) The learned being the leaders of Society and cognisant of the truths of the scripture and the ways of the world, should perform work, disinterestedly and guide other men. Even if a man is reluctant to do work his nature (Prakṛti will urge him to do it.) According to T.D. & A.T., the Prakṛti is the inherent nature or aspect of God. It represents like Aksara and Time the form of God. Śaṅkara takes it in the sense of Māyā (illusion). He says that all work is illusory, due to Māyā, but the man wrongly thinks himself as its doer. Nīlkantha understands by it the power of Supreme God. Rāmānuja considers it as the primordial matter - Vāsanā - in man. Under the impact of this Prakṛti the man is driven to action. The Vallabha school believes that the urge for work is divine. It is the divine will that ordains different kinds of work for different souls for His Līlā (Divine Play). Each man - the high or the low, the good or the wicked, pursues work

under the force from the Prakrti. So the Vidvans (T.D. and A.T. - knowers of the nature of God) should not meddle with or disturb the work of others. It is the Will of God that each man should do a particular work in a particular way, for a particular purpose (III-29,30). The work of each man is pre-determined by God. It should therefore be done, believing it, as God's work, by dedication to God, and without hope of reward.

Cause of Sin: At this stage, Arjuna inquires from Krsna the cause of a sin, what makes a man do sin against his wish? The answer is furnished in III-37,43. The root of all sin is in Karma, (Desire) attended by anger (III-37). It is insatiable. It paralyses the senses, the mind & the intellect. It leads a man away from God. It is the greatest enemy of spiritual life. It should be rooted out, but how? By mastery over the senses (III-43) of the senses, the mind, the intellect. The best way to control it is to turn it God wards.

T.D. adds the following note in the Kārikās, at the end of this chapter. The work is to be regarded as a divine command. It is to be done under the Divine Will. Work done under this belief will not be the cause of bondage.

So the gist of the Karma Yoga is that a man should do work as his duty to God. It should be done at any risk. It is God's Will or command and devotees should submit to it. If he does not do it, then he is a sinner. Arjuna's Dharma is fighting the enemies, because it is so willed by God. Submission to God's Will is the primary duty of a devotee. If he does not respect this, he cannot hope to reach the ultimate goal of the devotion.

(4)

Ch.IV is in continuation of Ch.III- the same subject of Karma is pursued here. In order to impress Arjuna about the truth of the Karma doctrine, Krsna tells him that it was first taught by Him to Vivasvān, who communicated it to Many and from Manu, it passed to IKSVĀKU, but in course of time, this traditional handing came to an end. Now, it is disclosed to him again for his benefit because Arjuna being his devotee, and a friend was quite fit for this truth, under the circumstances.(III-1,3) Hearing this Arjuna inquiries from Krsna - 'Oh, Krsna, how am I to believe you that you had imparted this Karma Yoga, long ago to Vivasvān. You are of recent origin while the birth of Vivasvān dates back to remote antiquity. In answer Krsna explains to him his theory of Avatāra.

(incarnations of God) in IV-5-8. He tells him, Oh, Arjuna, know that though I appear in human form, I am not like other men. I am a divinity. I am God described in the Upanisad an unborn (Ajah), imperishable (avyayātmā). The Lord of the creatures (bhūtānām īśvarah). I take birth among men, through my own divine potency, keeping my nature under control. I am not human but divine. Those persons who mistake me for a human being, they are ignorant about my nature. I am as God a substratum of all the opposite qualities. The ordinary rules and standards of the world do not apply to me. Though I come to the world, for a definite purpose, and live like men and do my duties as a man, I am God and not a man. So it should not be a wonder to you that I existed in the past even prior to the revelations of the world from me. I am the 'Saccidānanda - Sat (existence), Cit (consciousness) and Ānanda (Joy). My 'Sat' part is known as Prakrti. It is my nature, my own form. When I wish to create the world for my divine sport, I reveal it through my 'Sat' aspect called Prakrti.

In this portion of the Gita, Kṛṣṇa reveals His real form. He says that He is God - God who is the maker and the destroyer of the universe - God is Omnipotent, Omni-present, and Omniscient. He is not to be regarded as a man

or as a Superman. He stands for Supreme God. Śaṅkara thinks Kṛṣṇa as a Personal God, who is lower than Non-qualified Brahman. Rāmānuja considers Him, as a synonymn of Brahman. Vallabha also understands Kṛṣṇa as Supreme God, who is described in the Upaniṣads as Parama Puruṣa, Bhāman, Ānandamaya and Rasa (Love)¹. His idea of God is expressed by using 'Kṛṣṇa'. Kṛṣṇa's Voice in the Gītā is that of God, spoken to Arjuna a human but devotional soul. Kṛṣṇa declares His Supremacy as God in these words "All existent things are in one form or another are my own forms. The whole world with its various objects is the revelation of My own form through my Prakṛti. The souls among the embodied creatures are also revelations of the consciousness Part of My form". Really speaking everything or form-Physical or Psychical, concrete or abstract, is the manifestation of God. Some of these forms are God's Aṁśas, (representing only God's fragmentary powers). Some are His Kalās and some are His Vibhūtis (forms) revealing some predominant quality of God. Through all these diverse forms God reveals Himself in the world, and executes His Will. Eventhough God subjects Himself to birth and death, His divinity is not affected even in the least. It does not diminish His Divinity. It remains what it is eternally. The

1. Refer to, Vallabha's Works- S.M.3,14,16: N.R.4,9,
'A.P.1,7,K.A.', Bh.V'5,N.L.12,
T.D.N.Pt.I,13,19,24 etc.

motives of God's incarnations are mentioned in IV 6 to 8 namely the protection of the righteous, the destruction of the wicked and for the restoration of righteousness (Dharma) in the society. When there is predominance of (Unrighteousness) the harmony of the society is disturbed, the wicked & the sinners have the upperhand. The good suffer at the hands of the tyrant's. The class order is disrupted, the Vedic prescriptions of conduct are violated and the forces of anarchy, tyranny, wickedness, inequality and injustice turn the world into a hell. God Himself takes upon Him the responsibility of redeeming the society with double objects of protecting the good (religiousmen, the devotees - A.T.) and reestablishing the reign of Dharma. It is when the humanity does not see a single ray of hope for its rescue from the oppression of the forces of Satāna by any other power, God Himself comes to the earth to save it in the human form.

MĀYĀ - IV,4-6: contain the two important words - Prakṛti and Māyā, which serve as instruments to God for His Divine purpose through incarnation. Samkara understands Prakṛti in the sense of Nature which consists of three Gunas - Sattva, Rajas and Tamas, and Māyā in the sense of

illusion. Thereby he means that God's incarnations are not real. They are due to Māyā. Rāmānuja takes Prakrti as Svabhāva and Māyā as Knowledge and explains that God assumes birth, by His Will. To him, the incarnations of God are real. The Vallabha School (T.D. & A.T.) considers Prakrti as the innate nature of God and Māyā used here either in the sense of the potentiality of God or His Grace (Kṛpā). The meaning, according to this School, is that God assumes forms, in accordance with His innate nature or original nature of saccidānanda for bestowing favour upon the creatures. The Māyā assists God in his assumption of forms. So God's form - His incarnations are divine. It is in keeping with His original nature or form (Prakrti) which is Sat, Cit, and Ānanda. God's original form is not affected in this process of incarnations. The Gītā here uses the word 'Ātmamāyaya' i.e. by Māyā, belonging to Ātman, God, the word 'Ātman' here expresses the sense of his own. Sāṃkara does not take the word 'Ātman' into consideration. He detaches it from Māyā and explains the line. If it is 'Ātmamāyaya', how can 'Māyā' over power 'Ātmā' - the self, Brahman, and affect its Brahmanhood by observing knowledge? According to Sāṃkara, Brahman is knowledge and Māyā is Nescience. ---

How can Nescience overpower Knowledge? The meaning of Rāmānuja T.D. and A.T. is appropriate. In the S'Ad. System, the birth of God, is understood as Āvirbhāva (Manifestation). It is not Utpatti (Product). Sāmkara understands it as 'Utpatti' and therefore he thinks God's birth as illusory or unreal. But the Gītā regards it as real.

Having asserted that God's birth and works as incarnations are divine. Kṛṣṇa says in IV-10-those persons who understand this will reach the state of Brahmanhood. All creatures of whatever rank or class can receive God's favour, if they sincerely dedicate themselves to God. God returns His favour to them according to their dedication. The word in verse IV-11 is prapadyate' - The Gītā in this verse, propounds the doctrine of dedication to God as a means of God-realisation.

In IV-13-Kṛṣṇa first explains why God is not open to a charge of partiality on the principle that the class divisions and the duties of persons, born to a particular class are created by God, according to the Gunas and the Karma (functions) of each class. In fact the Kartrīva of human actions belongs to God, but its credit or discredit goes to men. Each man is endowed by certain aptitudes and

the capacity for work. God has created Social order and classified society into four divisions of the Brāhmaṇas, Kṣatriyas, Vaisyas and the Sudras, in accordance with this principles. The Brāhmaṇas have in their nature, the predominance of the Sattva, the Kṣatriyas of the Sattva and Rajas, the Vaisyas of the Rajas and Tamas, and of the Sudras of the Tamas. The Gītā is inclined to believe that the class divisions are to be determined by the aptitudes and functions of men. Each man should therefore, do his duty as required by his class. Arjuna, being a member of the Kṣatriya Class must do his duty of fighting. That is the law of work.

The divinity of God's incarnation may be objected on the ground that, if God assumes birth, in order to favour the Good and destroy the wicked then God is open to the charge of partiality and ruthlessness. But the Gītā replies that God is not subject to that charge. Because the world order is God's own creation.

According to Vallabha, God has revealed the world and the souls out of Himself for His Līlā or sport. Now Kṛṣṇa enlightens Arjuna further on the kind of work, he should do. He divides works into three kinds - (1) Works prescribed in the Vedas - 'Karma' (2) those not prescribed 'Akarma'

(3) Those prohibited - Vikarma. The first kind of thy works should be done, and not others.

The Philosophy of work stated here requires that:-

1. Only works prescribed in the Vedas should be done.
2. In doing them discrimination should be used.
3. Only works conducive to social good or propitiation of God are worth doing.
4. They should be done intelligently and with full knowledge of the means of works.
5. The performance of work along must be the cause of his satisfaction and of no other motive - i.e. It must be both as a means and an end.
6. Though doing a work, one must not be conscious that he is doing it. He must forget that he is a doer of a work.
7. One should treat work as God's command.
8. The work should be done, maintaining the equippise of mind throughout all the stages of the work.
9. It must be done disinterestedly and enthusiastically.

In. IV-23, the purpose of work is said to be a sacrifice. The work should be done as an offering to God. Further it is

stated here that work as a sacrifice is the form of God, not only the sacrifice but all its accessories express God's form. (IV-24). Then various types of the sacrifices are mentioned such as sacrifices of senses, of self control, of vital breath, of penance, charity, mental discipline, knowledge etc. Of these the sacrifice of knowledge is the best. The *Gita* here establishes the superiority of knowledge over work (sacrifice), because the fruit of work is included in that of knowledge. The sacrifice of knowledge implies the knowledge of God. Arjuna is advised to seek knowledge of God which can be got by prostration at the feet of the wise, rendering service to them, and asking questions to them.

IV, 35-42 are intended as priase of knowledge. It is not intended here that the knowledge should be preferred to work. It rather means that the work should be done with the consciousness of knowledge of God. These verses are not to be understood as supporting knowledge only as the central teaching of the *Gita* as supposed by Samkara.

The author of T.D. understands that the purpose of IV-24 in which the sacrifice and its accessories are identified with Brahman, is to establish the *Satkaryavada* -

the doctrine of reality of cause, According to Satkāryavāda, everything existed in Brahman, prior to its manifestation as Bhāva, Kriyā or Dravya. The S'Ad. School holds that all the Bhāvas, Kriyās and the Dravyas in the worldly state had their existence in Brahman prior to their manifestation in the world. No doubt the effect is not the same as the cause, but this difference is only nominal. It is Bhedasah. It is tolerant of the differences. Really speaking the differences is superficial. In fact, the names and objects- though different are the revelation of God. So one must bear in one's mind that the sacrifice is the form of God and by performing the sacrifice, one establishes one's contact with God.

Saṅkara interprets this verse to suit his theory of knowledge. He says that when one knows that even a sacrifice is in fact Brahman, he has no necessity of performing it.

The knowledge of Brahman will enable the seeker to realise oneness of God in all the creatures. (Ātman-God:T.D.) This knowledge will purify the mind. The Gītā compares here with a boat and the sins with an ocean. Just as with the help of a boat, one can easily cross the ocean. In the same way, the knowledge of Brahman will enable one to cross the

ocean of sins. This means that a man who has got knowledge of God will not be inclined to commit sins. Thoughts of sins will not enter his mind. Sāmkara includes under the word - 'Pāpebhya' - the Dharma i.e. Vedic Karma and says that the Vedic Karma is a sin to one who is desirous of Mokṣa, because it proves an obstacle to his progress. But this meaning is not acceptable to Rāmānuja and the S'Ad. School. Gītā suggests in IX-30 that the devotion is the only means which grants immunity from sins. It should be noted here that the knowledge which is praised is the knowledge about God's nature. His greatness needed for devotion. In IV-37, knowledge is compared with fire and the actions with fuel-sticks. It suggests that knowledge of Brahman will render all actions ineffective as regards their consequences. This does not mean that a man of knowledge is not under the necessity of doing actions, which is the meaning of Sāmkara. T.D. and A.T., like Rāmānuja, emphasise the necessity of work, for devotional life. To them, the sacrifice is an offering to God, for His propitiation of God, for winning His favour. Knowledge presupposes faith on the part of its seeker. Without faith, knowledge is impossible (IV-39). It will conduce to at peace of mind.

IV-42 concludes the teaching of this chapter by

asserting that the work should be resorted to as a means for Yoga. (Union with God or for attainment of God.)

This Chapter is also known as Karma-Brahmārpana Yoga, because it indicates the mode of Union with God, through dedication of the Karma to God.

RESUME OF CHAPTERS III & IV ACCORDING TO VALLABHA SCHOOL:

The main problem discussed in these two chapters is 'Work'. Ch.III explains its importance and necessity in the life of a devotee and Ch.IV shows its relation to Knowledge. Work and Knowledge are taken by some systems as opposed to each other like Darkness and Light, but the Vedas consider both as auxiliaries of equal importance for spiritual life. The *Samhitā* portion treats of the rituals and the *Upanisad* of Knowledge. The *Samhita* is the *Pūrvavā-Kānda* and *Upanisad* - the *Uttara-Kānda* of the Vedas - both are the limbs of the *Sabda Brahman* in the form of the Vedas. The *Sāmkhya* and the *Yoga* systems however have rejected it. They lay stress on freedom from action. The *Mimānsā* school accepts only the work as a principle for spiritual life. To *Sāmkara*, it is useful only for the purification of mind, but he says that a man of Knowledge has no need of it. *Rāmānuja* considers both as of equal value. A man of Knowledge must respect work, and one inclined to work, must

have Knowledge. Vallabha has explained the utility of both in the life of a devotee in the initial stage of *Maryāda Bhakti*. Work and Knowledge are like the two wings of the bird of Bhakti. Kṛṣṇa therefore, explains first the importance of Karma and then in Ch.III, the necessity of its co-operation or co-ordination with Knowledge. Gita harmonises work with Knowledge. They are not hostile principles. Vallabha also says the same thing. The ideal life, according to Śaṅkara is that of an ascetic or a seeker of *Mokṣa*, through Knowledge, according to Rāmānuja, that of a householder who lives life of work and Knowledge, but, according to Vallabha, as he understands the *Gītā* is that of a devotee. The devotee who is a householder and who belongs to a *Kṣatriya* class, must do work but with the knowledge of the nature of work, its purpose and the way etc. Without this knowledge mere work will not help its doer in achieving the goal.

The sacrifice as interpreted by the S'Ad. School represents the form of God. It is a work, but for a devotee it means rendering service to God, or doing all duties by dedicating them to God. From these two chapters, one learns that the Gītā accords a due place to work in life. It is essential for all men. The very order of the world-of social life, religious life and moral life rests upon it. ~~No~~ne can escape it. By nature human life is not static, it is dynamic. The saint or the sinner, the rich or the poor all have to do work- The word 'work' in the Vedas means the 'Ritual' or the sacrifice, but the Gītā uses it so as to embrace all kinds of work-physical, psychical, religious moral or social. The Gītā also says that men are induced to do work by the gunas of Prakṛti. The Gītā does not use the word 'Prakṛti' in the Sāṃkhya sense but as Vallabha School understands it in the sense of grace of God or the potentiality of God or one aspect of God who is Sat-Cit-Ānanda.

The theory of God's incarnation establishes the fact that God takes birth when necessary but his devine form does not suffer change. ⁹ Sāṃkara regards Kṛṣṇa as a Sākāra

form of God inferior to Brahman. To Rāmānuja and Vallabha, Kṛṣṇa is Supreme God.

While describing the various kinds of Yajña, the Gītā accords highest place to the sacrifice of Knowledge, which is a synonym of Brahma, Yajña. Thus, the apparent contradiction between Work and Knowledge is removed by Gītā by unifying both the concepts into one. The Brahma Yajña or Jñānayajña culminates into Brahma-Bhāva, according to the Vallabha school - which is in other words the Brāhma - Sthiti of Ch.IV or Brahma Nirvāna. It is the condition in which the soul acquires the qualities of Brahman, and resembles it, work and Knowledge understood in this sense are of equal value for a devotional life.

Performance of work, in obedience to God's Will, and acquisition of Knowledge, relating to God is necessary in the preliminary stage of devotee. After one has passed that stage, it is needless. One who has got love for God (Ātma-rati) has no need of them. The state of Ātma-Rati is higher. It is the Pusti Bhakti state. The cowherdesses of Vraja had reached that state, so they had no need of them. But Arjuna has not reached that state. He has to pass through the entrance examination of the Maryāda Bhakti before he is deemed fit for the test of the Pusti Bhakti (Love, devotion) through God's grace only and not by

any means).

NOTE:- Chapters III and IV discuss the importance of Karma and the institution of a sacrifice. The Samhitā and the Brāhmaṇas of the Vedic literature discuss their utility. The Vedāntins belittle their importance. But Jaimini, the author of Pūrva Mīmānsā recognises supremacy of Karma over Knowledge. The Gītā, no doubt accepts Karma including a sacrifice, but it is not in the sense in which it has been recognised by the Mīmānsā School. We give below some important points in which they both differ.

The Purva Mīmānsā School. The Bhagavad-Gītā.

1. The Pūrva Mīmānsā school is atheistic. It does not believe in God.	1. The Gītā is theistic.
2. It recognises a sacrifice in place of God.	2. It believes in God and regards the sacrifice as the form of God.
3. It considers the sacrifices a giver of fruits.	3. The Gītā considers God as the giver of the fruit.
4. It thinks the sacrifice as the main principle of the Vedas.	4. The Gītā regards Brahma as the ultimate principle.
5. The first of the sacrifice is heaven.	5. The heaven as the fruit of a sacrifice is depreciated in II-42.

6. It accepts only that part of the Vedas as authentic which mention the sacrifice i.e. the Samhitās and the Brāhmaṇās.
7. It divides the sacrifice into two parts. Prakṛti & Vikṛti or Nitya and Kāmya or into five kinds - Agnihotra, Darsapurnamāsa, Pasu, Cāturmāsyas, and the Soma, and is silent about those sacrifices which have been mentioned in the Gītā.
8. The Pūrva Mīmāṃsā does not admit the utility of knowledge.
9. It understands by Karma only the institution of a sacrifice.
10. It does not explain the origin of Karma from Brahman.
11. According to the Mīmāṃsā school Karma is obligatory to all persons except those who are physically incapacitated.
6. The Gītā accepts entire Vedas including the Upanisad as authoritative.
7. The Gītā does not mention the divisions of the sacrifice accepted by the Pūrva Mīmāṃsā school but mentions those others which are not recognised by it. (IV-25 to 32).
8. The Gītā does not only admit its utility but says that Knowledge is superior to Karma or a sacrifice (IV.33) says in IV-37, the fire of Knowledge reduces all actions to the ashes. The Karma is to be performed for the purification of the self (V-11.)
9. The Gītā understands Karma in a general sense of work - a duty including all kinds of activities - physical as well psychical.
10. It explains the origin of Karma from Aksara or Brahman (III.15).
11. Those who have love for God, or find delight on God are exempted from the operation of the law of Karma. III-17.

12. It does not say that the Karma should be performed for the maintenance of the world order.

The Mimānsās do not say that those who partake of nectar in the form of the remains of sacrifice, attain the eternal Atman.

12. The Gītā says that the Karma should be performed for the maintenance of the world order.(III-25).

The Gītā does support that those who partake of the nectar of the remains of sacrifice, attain the eternal Brahman.

The Gītā is not antagonistic to the Mimānsā concept of Karma but it says that the Karma should be done with reference to God. This idea is explained in the B.S.38/41. The Gītā does not regard Karma or Knowledge as superior to Bhakti. It says that as they are auxiliaries to Bhakti. The controversy between work and Knowledge has been discussed in the B.S.3-4- 3 to 17 and it has been ultimately established there. Both have utility as aids to Bhakti. The Gītā also takes this view.

(5)

UNION THROUGH MIND-CONTROL

The topic of Chapter V is 'Yoga'- a mode of self-control or Mind=Control.

Arjuna is not satisfied by Krsna's answer to his question on Dharma. Krsna's discourse on work and Knowledge, does not remove his doubt. So he requests Krsna again, to give him a definite guidance. Krsna removes his doubt, by saying that both the ways of work and Knowledge are good as they lead to the same goal of Union with God, but for him, the way of work is better. In this chapter the way doing work, through the Yoga-method, the method of concentration of mind and senses etc. on God is explained. In short, the Gita says that whatever work a man does he must do it with reference to God. He should understand that the work which he has to do, is God's work, to be done for God, and not for any other motive. This is the leading idea of this Chapter, according to the commentators of the S'.Ad. School.

Patanjali's System is known as the Yoga System. It is otherwise known as Rājayoga. In this system, Yoga is defined as cessation of modifications of Gitta. This is possible, through concentration or Samādhi. The Yoga System mostly accepts the metaphysics and the epistemology of the Sāṃkhya

System of Kapila, but it differs from it by being practical. It advocates Eightfold path of Discipline (Aṣṭāṅgayoga) for control over the body, the senses and the mind. The Gītā recommends here the Yoga way - the way of control over the body, the senses and the mind for spiritual life.

The Gītā idea of the Yoga is different from that of Pātanjali. Pātanjali's Yoga is only negative. It requires withdrawl or detachment of mind from worldly objects. The Gītā Yoga is positive. It says it is not enough to detach the mind from the worldly objects, but it must be concentrated in God. It is detachment from the worldly objects, ^{that} but at the same time, attachment to God. Vallabha calls this kind of Yoga as 'Nirodhā'. In Pātanjali's system God is only as a Purusa, and not Purusottama. It should be - remembered here that the Gītā, being prior to Pātanjali's Yoga system, as it is prior to the Sāṃkhya System, this Chapter has no reference to Pātanjali's Yoga. The Gītā only takes the Upanisadic concept of Yoga and enlarges upon it. It is a mode of union with God. (V.6) The Characteristics of a Yogi are first described in V-7-10.

They are: 1. He is endowed with the sense of Yoga with God. 2. His soul is pure. 3. He has established mastery over

1. Refer to Vallabha's work 'N.L.' and his Kārikā in the Bhāgavata Bk.10-Jamīna Prakarana'.

his mind. 4. He has controlled his senses. 5. He realises God in all the beings. This type of a Karmayoga is not affected by his actions. Even while his bodily limbs and senses perform their functions. He does his work offering it to God and without attachment (Verses 8 to 10). A.T. in his commentary says that a devotee's activities, pursued in the service of God become divine. This interpretation is rather far-fetched. T.D.'s interpretation is quite harmonious with the text. The devotee is described here only as a Yogen - one who is in the stage of mind-concentration of God. This is necessary in the preliminary stage of devotional life.

The fruit of this Yoga is 'Santi' - Peace undisturbed state of mind (T.D.) or the joy that the devotee has performed his duty in obedience to God's command. In V.15, it is said that God does not hold responsibility in the matter of work. It is man's nature which impels him to do work. So men have to experience the fruits of their actions.

In V.15, it is stated that although, it is man's nature inherited from God is the cause of his action; its fruits have to be borne by men. One may ask how is it that, men are inclined to wrong actions, if the motive power is ultimately derived from God? The reply is given in the Second line of that Verse. It is that men's knowledge about

God is enveloped in ignorance. Due to this, men are prone to commit wrong deeds. This position is explained in two ways; (1) The commission of the wrong deeds is due to the fact that the man's knowledge of God is enveloped by ignorance. (2) It is due to the divine will. These points need elaboration. He forgets the fact that he has to do work under God's Will, taking as God's work, and not his own work. Every work that a man is required to do must be considered as the expression of the divine will. Work done with this knowledge will not bind the man with its results. But men who do work without this knowledge have to bear the consequences.

The Bhāgavata X-36-55 enumerates 12 powers of God, among which Vidyā (Knowledge) and avidyā (ignorance) are also included. Vallabha refers to these two powers in his 'Tattvārthadīpanibandha'. These two powers influence the soul, and subject it, to cause misery, weakness and ills of human life. By God's power of ignorance, the knowledge of relation of the souls to God is obscured through five kinds of super-impositions of the body, the senses, the vital breath, and mind and of the real nature of the soul. But when, by means of knowledge of God, this ignorance is removed, the soul realises its real nature that it is the Aṁśa of God, and therefore yearns for union with God. The devotee in the Yogic state, turns his mind, senses, intellect to God. It thinks of

nothing but God, feels for none but God and Wills actions only for God. In this state, He sees God every-where and in all. -high-born or law-born, human beings or animals - (V.18,19). They maintain equipoise of mind in weal or woe. There joy is unmixed and pure. To them the pleasures born of sense contracts are sources of pain.(V.22)

The Yogi's condition of mind is characterised as Brahma Yoga in V-21. The Yogi, in that state is absolutely God-minded. He is completely free from worldly associations and contracts of sense-pleasures. In V-21, as a necessary qualification of a Yogi, emphasis is laid that, he must be free from lust and anger. Only such a Yogi enjoys the eternal happiness - which arises from internal peace and the calmness of the soul. This is the Brahma Nirvāna state-which is previously described in Ch.II in 72. 'Nirvāna' is the term of the Buddhistic Philosophy which means extinction of desires, The Baudhas believe that all misery arises from desires so for freedom from worldly bondage, the desires should be destroyed. The Gītā uses this word, as a compound, word with Brahman and in the sense of 'Bless of Union with Brahman.' It has nothing to do with the Buddhistic Nirvāna. Historically, the Gītā is prior to Buddhism. The 'Brāhmisthiti' of the Gītā is interpreted by the Vallabha School, as the

condition of Brahmananda or of participation in joy with God in the state of Union. Sāmkara takes it as merging of the soul into Brahman and Rāmānuja, as realisation of the self. But the explanation of the S'Ad. School seems to be more satisfactory because according to V-21, the soul enjoys happiness, as a separate entity. How can the soul that merges into Brahman, become enjoyer of happiness? The verse also says that the soul in that condition has association with God in direct union with Brahman. In V-23, says that in this state the soul has become Brahman (Brahmabhūta). The use of this word also lends support to the S'Ad. explanation.

Sāmkara understands this word as becoming Brahman in which state the individuality of the soul is lost. Vallabha thinks that even in that condition, the soul does not lose its individuality. It does not become one or identical with Brahman but 'like Brahman' and participates in God's joy. Internal happiness, internal joy and internal light are mentioned as marks of the experience of that state. - Considered by these marks, also, it is clear that the Brāhmisthiti of a Yogi described here is not that of a Jñāni but of a devotee, for in the experience of a Jñāni there are no such distinctions as of enjoyment, its enjoyer, and the object of enjoyment. Here these distinctions have been preserved in the Brāhmi state.

It is not enough that the mind must be controlled, but the Gītā, says that it should be fixed in "ME" (God-Kṛṣṇa-T.D. & A.T.) and should be engaged in Him. This shows that the aim of the Yoga, is Mental Discipline' is the establishment of Union of the soul with God through mind-control with the assistance of mind controlled and directed towards God, it will be easy for the soul to reach the goal of Union with God. This is known as 'Nirodha' by Vallabha. By this Yoga, the Yogi (here a devotee) will attain peace consisting of Supreme bliss-called Brahmananda (T.D.) or joy due to its establishment in God. This state is not the Brahman (the Aksara Brahman), but it is a state higher than that, because in the former state the soul loses its individuality by merging into Reality, but here it is retained in a newly-transformed divine condition.

A.T. understands by it, the state of experiencing love of God in Union with God. (These Samyoga condition of love), T.D. characterises it as 'Sāyujya'.

The Gītā does not believe in a negative way of mind-control, which aims at suppression of desires by force, but in a positive way of sublimation of the desires, which should be turned towards God. Pātanjali says, 'If you want to

escape misery of worldly bondage, suppress your desires by meditation 'on God'. Sāmkara suggests that they should be controlled by knowledge. The Gītā does not say that one should not have any desires. As a man, he must have some desires. Without desires, he cannot make any progress. But these desires should not be used for fulfilment of one's selfish purposes. They should be used in the service of God. Vallabha also says the same. The desires cannot be overcome by force. They should turn to God. We must learn that God is the source of our happiness, and it is from him, that we can get happiness. He is our maker and protector. Happiness and misery are in His powers. So we should leave the fulfilment of our desires in Him. The objects of worldly desires such as 'Power, Pelf and Glory' are perishable, but God is imperishable. So God should be made the object of desires. The Gītā also implies the same thing.

The way of the Gītā is not that of suppression of desires, but rising them in the service of God.

This can be done, by making God as be all and end all of your life.

ASTĀNGA YOGA:

Free expression of the natural desires on the one hand

the suppression of the desires on the other hand are two opposite ways, suggested, as a way to escape the consequences of the actions. The first way is meant for the achievement of the worldly objects, the second one for the achievement of spiritual life. New Psychology favour the first. Ethics considers the desires to be springs of action which should find expression in a man's social behaviour. Instead of seeking one's own good by one's desires, one should seek good or welfare of the Society.

Philosophy teaches men to suppress their desires. But the Gita says that, the desires in themselves are not bad. They are not an evil. If trained properly and used in the service of God, they will be a great help. The aim of the desires, according to the Gita, must be the seeking of God or Union with God. This is the view of S'Ad. School also.

Our Karma is our duty, without any considerations of ulterior motives. It is not a duty for duty's sake, but we should regard our duty as a divine offering, flowing from our Svabhava- nature. The gist of the whole Karma theory is that a man should do work, desirelessly or disinterestedly, as an offering to God.

Here the question will arise, How can a man do his

work, desirelessly? It is against his very nature- Desires and instincts are the springs of men's actions, according to Psychology and Ethics. They are innate in each man. Every man is born with some desires. They are primarily incentive to action. If a man has no desire of any kind, he will remain static and immobile. Life means mobility. Life without desires is dull and insipid. They are the roots of life. This being the case, the desires should not be curbed but used properly, so as to be a help to a man's progress on the spiritual path. The Gītā suggests that our desires should be turned God-wards.

Samkara says that the desires should be killed by knowledge, by refraining from work. But the Gītā does not take that view. It believes that killing desires is death of spiritual life. For achieving the goal of union with God, the desires must be submitted and used in the service of God. This is also the attitude of the S'Ad. School to the desires.

(6)

UNION THROUGH YOGA AS AN AUXILIARY TO DEVOTION:

It is clear from Ch.V., that the 'Yoga' way for union with God, is explained as an auxiliary to 'Work' which is incumbent upon a devotee. The devotee must be an expert

work, a perfect man of knowledge and a good controller of mind, before he can progress further on the path of devotion. The same topic of 'Yoga' is continued in this Chapter. Ch.V & VI should be regarded as companion chapters. Ch.V, treated 'Yoga' generally and theoretically Ch.VI treats it practically.

In the beginning of this Chapter, the Gita asserts that 'the renunciation' and Mind-control disciplines are not different. Both serve the same purpose and are useful for a devotee. The only difference is that, in the former, work is renounced and in the latter process, it is not renounced. It is done but without attachment to fruit and as 'dedication' to God.

In VI-3, two types of those who practise Yoga are mentioned. (1) The 'Āroruksu' - (those desirous of rising to the height of Yoga - The aspirants in the initial stage and (2) Yogārudha - those who have reached the peak of 'Yoga'. The first rise through work, and the second type 'by peace'.

VI-5-6 emphasise the point that the Yogi should not depend upon others. Self-help is the best help for him. He should know his soul, and seek light from his own soul. If he seeks right soul, there will be no difficulties in his rise, otherwise, he himself will be a cause of his own degradation. He must know that his soul as an 'Amsa of God,

belongs to Him, therefore he should do right actions and be devoted to God, for the Union with God. 'T.D., A.T.' explains, this line some what differently though the meaning is the same. It says that the Yogi - (one who desires for Union with God), should know that, his duty is the service of God. After separation from God, the soul, in the worldly state, should accept service of God as a means to the Union with God. If he serves God, then his soul is friendly to him, otherwise it is inimical.

Sāmkara interprets this verse, to suggest that the Yogi should know that his soul in the worldly state cannot be free from it. His goal is 'Mokṣa', which he can get only if his soul is free from contact with sense objects. Rāmāṇuja takes the word 'Ātman' in the sense of 'Mind' and says that the Yogi should control his mind so that it does not lead him astray, towards the seeking of the worldly pleasures, otherwise the mind will become his enemy and hamper his spiritual progress.

VI, 7-10 enumerate the characteristics of a Yogi and VI 11-13, indicate the method of practising Yoga, through meditation. Pātanjali has also the same process, called 'Astāṅga Yoga'.

Among the characteristics, chief ones are - Self-control, peace of mind, Knowledge and experience of God through concentration of mind, equal treatment to all

whether friends or foes, relatives or neutrals, the good or the sinness. This is the description of a Yogārudna. One who is only a beginner, has to practise Yoga, as described in 11-14. Śaṅkara says that the Yogi who, betakes to 'meditation' must leave worldly associations, and practise meditation, all alone, in a secluded place, taking his seat on a piece of hide of an antelope. Rāmānuja also says that this Yogi is a Karmayogī and as such he needs mind-control, through concentration of mind.

'T.D. and A.T.' understand the Yogi as a devotee. For devotion, it is necessary that he should concentrate his mind on God, and mentally remember God's līlās. Aloofness and non-association with worldly people is quite essential for devotion without distraction. Vallabha in his work 'Bhakti Vardhini', lays emphasis on undistraction of mind in devotion.

The Gītā indicates here how that undistraction is to be achieved.

In VI-14, the Gītā says that the concentration of mind must be with reference to God. Rāmānuja, T.D., and A.T. God here referred to is Supreme God, and not secondary; personal as Śaṅkara interprets.

The fruit of Yoga is stated to be, lasting peace consisting of Supreme bliss which is in God. (VI-10)

Sāmkara is wrong, in explaining, the word 'Nirvāna' here as Mokṣa, because the aim of the Gītā is not to teach 'Mokṣa'-liberation through no work. T.D. takes it to mean the condition of Brahmānanda or Sāyujya-Union with God, A.T. takes 'Nirvāna' as Mokṣa, as understood in S'.Ad. Philosophy, but it says that the word is used in a compound with 'Parama' meaning there by the state which is higher than Mokṣa. Thus in interpreting this verse, he says that it refers to the bliss of a devotee, who is fortunate to enjoy it through highest kind of love and grace of God- the bliss, enjoyed by the milk-maids of Gokul. The words 'Pure place', according to A.T., mean 'Brindāvan'. This explanation is too far-fetched. T.D. is within limit.

Having described the nature of Yoga and its value, the Gītā, in VI-46 says that his status is superior to that of the ascetics, men of knowledge, and mere men of action, but in the last verse (III-47), it concludes by a statement that a devotee-Yogīn, is the best. This explains that the general attitude of the Gītā, even in the first part- Ch.1-Vs. is inclined to devotion as a central idea.

Ch.V-VI dwell upon 'Yoga', which is necessary for devotion. The Gītā does not restrict the meaning of 'Yoga' to mere control of mind, as understood by Pātanjali. It

rather means that aspirant of Union with God must keep his mind constantly engaged in thoughts about God. In every work that he does he should remember God and think that the work he has to do is for God.

Some commentators interpret these chapters in the light of Pātanjali's Yoga, but it is not correct. In the first place, the Gītā is prior to Pātanjali, and in the second place, there are many differences in the Yoga of Pātanjali and of the Gītā. We may note here the following points of differences:

<u>Pātanjali's Yoga.</u>	<u>The Yoga of the Gītā.</u>
1. It defines 'Yoga' as control of the predilections of mind.	1. In the Gītā, it is the fixing of mind on God.
2. Pātanjali takes support of God, but his God is only a special Puruṣa of Sāṃkhya.	2. God of the Gītā is Purusottama.
3. Pātanjali prescribes of God, the method of 'Astāṅga Yoga'.	3. The Gītā recommends it only as an auxiliary to devotion.
4. Pātanjali's Yoga teaches cessation of work.	4. The Gītā's Yoga teaches not only work, but indicates how to do it better.
5. Pātanjali lays stress on detachment.	5. The Gītā's idea of detachment is not negative. It lays stress on 'attachment to God'.
6. The Yoga system is partially theistic.	6. The Gītā is wholly theistic.

- 7. Pātanjali mentions only the way of Astānga Yoga.
- 7. The Gītā takes the word in a wider sense i.e. Union with God and indicates different ways for Union. Each chapter is entitled by a particular Yoga.
- 8. Pātanjali's Yoga has nothing to do with devotion.
- 8. Devotion is the main thing in the Gītā.
- 9. Pātanjali's Yoga is intended to end five kinds of sufferings, due to ignorance, egoism, attachment, aversion, clinging to life, and instinctive fear of death. So it is a negative way.
- 9. The Gītā Yoga aims at happiness, accruing from state of perfect peace and in Union with God. It is therefore positive way.

Sāmkara appreciate work and mind-control as aids to Knowledge, Rāmānuja gives equal importance to work, mind-control and Knowledge. The S'v. Ad. School appreciates them as aids to devotion. Work and Knowledge are regarded as God's powers. God reveals that power through all kinds of activities. So the devotee must not shun work. He must do it deeming it as God's Will.

UNION WITH GOD, THROUGH THE KNOWLEDGE OF GOD'S GREATNESS:

Chapters 7 to XII- constitute the second part of the [?] Gītā. It is intended as an explanation of the meaning intended in Part I. The central idea of 'Devotion' is implicit in Part I, but here it is made explicit. Ch.VI last verse declared the Supremacy of devotion as a means for God-realisation.

The S'.Ad. School accepts devotion as an only means for Union with God. But it says that the devotion must have knowledge of the greatness of God. 'The Narada Bhakti-Sutras' lay emphasis on greatness of Knowledge as a pre-requisite to love for God. Sāndilya on the other hand, does not require it. According to him, devotion is pure love for God, which is uninterrupted and constant. Vallabha's definition of devotion is based upon Nārada's Sūtras¹. He also accepts Sāndilya's definition but in the latter state of the growth of devotion². He characterises the first kind of devotion, as Maryādā Bhakti- devotion accompanied by knowledge, and the second kind, as Pusti- which is unmixed love for God and which is dependent only on grace of God.

1. T.D.N. 1-42 .

2. Bh.V'.

According to Vallabha, Arjuna's devotion is not of the second kind. His devotion needs to be strengthened by knowledge about the greatness of God. The Gītā attempts here to give that knowledge, which is contained in the Upanisads. The Knowledge given here is not theoretical, but of practical kind (Vijnāna) which may help the devotee to experience God.

The world with various objects and the souls are a matter of wonder to all, intelligent persons. They do not know, why they have been created and by whom. It is a great mystery. The Gītā tries to solve that mystery in VII-4-5, by saying, that the creation with the unconscious and the conscious beings are manifestation of God through His instrument called Prakṛti or Nature.

It has two aspects, the lower and the higher. From the lower are manifested five elements, the mind, the intellect and ego, and from the higher, the souls. The unconscious manifestation represents the existence aspect of God and the conscious, the conscious aspect of God. So ultimately, the creation is from God due to His Will, for divine play. Here 'Prakṛti' is said to have been constituted of existence and consciousness.

The origin of the world is not a product, it is manifestation of God according to S'.Ad. philosophy.

VII-6-6: state Brahman¹as a material as well as efficient course. All things in-here in God. There is nothing outside God. All objects are pervaded by or interwoven in God, like the pearls in a thread. The things or persons with some excellent quality predominant in them are also the forms of God. Not only is God manifested in physical objects but even in psychical functions. All these objects with differences of names and forms have been revealed by God from His Prakṛti or Nature of self-revelation. It is otherwise known as Māyā. Ordinarily, people do not know that Māyā is God's power, and is subject to His Will. Due to ignorance they do not know God at the back of this world, and consequently suffer worldly bondage. Due to ignorance, they regard world which is God's own work as unreal.

Having thus imparted the knowledge of God, the Gītā, in order to emphasise the value of devotion as the best means for God realisation mentions four-kinds of the devotees-(1) the distressed, (2) the inquisitive (3) the selfish (seeking wealth) and (4) men of Knowledge (VII-16),

but in VII-17 it says that the devotee with Knowledge to devotion is asserted. VII-20-22 states that faith is essential in devotion. Thus this Chapter strikes a note in favour of the principle of devotion, through knowledge of the Greatness of God.

T. D. and A.T. explain this Chapter, according to Vallabha's 'Anu-Bhāṣya, Tattvadipa-Nibandha and Subodhini' commentary.

The word 'Prakṛti in VII-4 is understood by Samkara as Māyā (Illusion) and he says, in fact God does not create. The creative activity belongs to personal God, who is subsidiary to Aksara. The origin of the world is only a phenomenal appearance. It is not real. It is due to Māyā- (Illusion). If one knows this truth through Knowledge and renunciation. The lower Prakṛti is the cause of bondage and the higher, cause of liberation.

Rāmānuja identifies the lower Prakṛti with the world, which is 'enjoyable' and the higher with souls who are 'enjoyers' and further says that both these forms - as 'enjoyable' and as 'enjoyers' are real. The world and the souls in the effect-condition are simply the manifestations of those existing in the causal condition. They are like the body of God.

Vallabha, understands Prakṛti as constituting God's nature of Existence and Consciousness. The world and the souls are the revelation from God. They were latent in God, but God made them patent, by revealing them. They are all real.

To Śaṅkara, Māyā is illusion, to Rāmānuja. It is wonderful power of God and to Vallabha, it is God's potentiality or inherent energy.

Śaṅkara misses the real spirit of the Gītā in explaining this Chapter in support of his Māyāvāda. The Gītā is a work on Brahmanvāda. Rāmānuja and the Vallabha school are very near the Gītā in interpreting this 'Brahmanvāda'.

As regards classification of four kinds of devotees in VII-16, we may say that it has gone beyond the scope of the Gītā. No doubt the Gītā refers to the four kinds of the motives of the devotees - Dharma, Artha, Kāma and Mokṣa, but they do not refer to the motives of the Pusti devotee. To a Pusti devotee, God is Dharma, Artha, Kāma and Mokṣa. The Gītā mentions four distinct types of the devotees and not to the Pusti type. T. D.'s interpretation is more reliable.

One more note should be added here about the meaning of Jīvabhūta in VII-7, which is explained by Śaṅkara as 'has become like a Jīva- He means to say that the human soul in

reality is Brahman, but on account of ignorance is mistaken as a human soul. It is not real. It in its real nature is Brahman. Rāmānuja accepts the reality of the human soul and says, God Himself has become human soul, by His Will, for His devine play. The S'.Ad. School agrees with this.

The concept of God explained in this Chapter, can be illustrated by the following table, according to the S'.Ad. interpretation:

Forms of God according to the S'.Ad.	Kinds.	Terms in the Gita.	Indicative of God's attributes.	Powers of God.
1. Svarupa Koti (Original)	Ādhibaivika (Divine)	Puruso- ttama	Sat-Cit-Ānanda Māyā. Purna Puruso- Vāsudeva ttama- Krsna.	Ānanda Māyā. Purna Puruso- Vāsudeva ttama- person- Krsna. God.
2. Karana Koti (as a cause)	Ādhyātmika (Spiritual)	Aksara Purusa.	Sat-Cit-Plus limited Ānanda, Brhat Imperishable	Prakrti.
3. Kārya Koti (as an effect)	Ādhibhau- tika (Physical or material)	Ksara- Prakrti. (a) The material or the jada unconscious- Aparatill jada objects (b) Spirit- tual consci- ous, Para,	Sat-Cit- without 'Sat' belonging to the objects and the 'C&t' in the Soul.	Avidyā- belong- to the souls.

This¹ Chapter ends with a stress on devotion, as a Supreme principle in the Gītā, but this devotion is of a Maryāda-kind. It presupposes the knowledge of the greatness of God.

1. Three forms of Brahman viz. the Physical, the spiritual and the divine have been indicated by Vallabha in his 'S.M.' by an illustration of the river Ganges, which he says three forms. Its physical form is water, People make use of its water for drinking, bathing and washing purposes. Its spiritual form is as a place of pilgrimage. People regard the Ganges as holy and take bath in its water for removal of their sins. Apart from these two forms it has the divine form as a goddess. Poet Jagannātha was blessed with the sight of that form. By this example, Vallabha says that the world is Brahman's physical form, 'Aksara' - spiritual and Purusottama or Krsna, divine form (3 to 9). The Physical form is 'manifest', the spiritual, unmanifest' and the divine becomes manifest to ~~rate~~ devotional souls through God's grace.

Knowledge about God's greatness as a creator of the world, indication of Superiority of dedication to Knowledge, classification of four types of devotees and the declaration of Bhakti as Supreme Principle at the end of the Chapter, reveal the fact that the tendency of the Gītā is to establish Supremacy of devotion over work and knowledge.

This Chapter is entitled 'Jñāna-Vijnāna-Yoga', because it indicates the mode of Knowledge and experience of God, for Union with God. Not that the devotee should know God as creator of the world, but he should experience that He is everywhere. This is necessary, as introductory to the Union with God.

(8)

UNION THROUGH 'AKSARA BRAHMAN'

This Chapter is in continuation of the preceding one, but it describes specially the nature of 'Aksara Brahman', which is unmanifest, and attainable only through Knowledge. Krsna's aim is to direct Arjuna to devotion by which he may establish his contact with God, which he can do only when he knows the differences between 'Aksara' and 'Purusottama'.

Arjuna's queries in VIII-1-2, about Adhibhūta, Adhyatma, Karma, Adhidaiva are answered in VIII-3. There it is said that 'Aksara' is highest Brahman. It is the source of collectively, All and individual beings. It is all pervading and of finite joy. Mind or Nature is the spiritual form. The Karma is the emanation of the physical form.

Ch.VIII Vs. 9 to 11 describe Aksara Brahman. In V.14, Krsna admonishes Arjuna to establish contact with Supreme God, which is possible by constant remembrance of God. On death-bed, one should remember God. (VIII-12,13). A man who remembers God on his death-bed, has no re-birth after death. He unites with God (V.14). All men except Jñānins and the Bhaktas are subject to rebirth. (VIII-16). VIII-21

describes the Aksara Brahman as non-manifest form of God and as the abode (Dharma) of God. Supreme God is higher than Aksara and is to be obtained only by single devotion (V.22).

Veres 23 to 28 describe the paths by which the soul departs after death- The path of light for the Yogins and the path of smoke for those who resort to the Vedic rituals.

The Yogins, who have known Brahman, are successively led by the Gods to the destination of Brahman, by the first path of light. Those who depart by the second path first go to the moon and their return to the world. Both these paths are eternal. The first is the path of non-return, the second of return (VIII-23-28).

The S'.Ad. School mentions five kinds of 'departure' from Life-(1) The departure of the devotees, who attain God. This is known as 'Immediate Liberation'. (2) the path of light known as the path of Gods (2) the path of darkness or that of the ancestors.(4) The path of those who do actions forbidden in the Scripture. They go to the hell. (5) The path of persons whose aim in life is only material happiness-consisting in eating, drinking and being marry-in getting money and spending it on sensual pleasures, such men are born again and again after death after death.

The Gītā however mentions the two only here. As he is a devotee, 3rd and 4th paths are not to be taught to him, and as he is still in the *Maryāda* state having faith in the Scriptures, the 2nd and 3rd paths are described to him, the 3rd is described by way of comparison only, so that he can avoid it.

RESUME OF CHAPTERS VII & VIII.

These chapters are very much helpful in understanding the fundamental principles of the S'ā. Ad. Philosophy. The Gītā endorses here the undermentioned principles of that Philosophy.

1. That Brahman is one pure- Suddha- and non-dual (Advaita) as a cause and an effect - Kārya or as Cit and acit (as Souls and matter - the world or as names and forms).
2. That Brahman is the creator, preserver and destroyer of the universe. It is the material as well as efficient cause of the universe (VII-6).
3. It manifests itself in diverse forms of Physical nature. The souls and all the worldly objects i.e. animate and inanimate beings are the forms of God. (VII-45).

4. That the unconscious things are revealed by God's lower nature and the conscious souls from the higher nature of God. (VII-8)
5. The lower Prakrti is constituted of the Sat (existence) attribute of Brahman and the higher of the Cit (consciousness) attribute of Brahman.
6. The world and the souls, being God's manifestation are real. (VII-7) That Brahman is both Immanent as well as transcendental (VII-12).
7. God's manifestation with the world is a change, in which the original substance remains unaffected.
8. The Māya is a power of God. It is Daivi, because it belongs to God. It is not illusory. (VII-14).
9. That of all the means for Union with God, the Bhakti is the best means (VII-16/17) for Union with God.
10. That devotion as a means is better than knowledge. (VII-19)
11. That God has three forms: (1) Ksara (Perishable) the world and the souls. (2) Aksara imperishable and (3) Purusottama - Supreme God.

12. That the devotees of God do not come back to life after their death.
13. That Aksara Brahman is non-manifest form of Purusottama and it is His abode.
14. Vāsudeva or Kṛṣṇa is a Synonym of Purusottama - the Supreme God.
15. Aksara Brahman is attained by knowledge and Purusottama by single devotion (VIII-22).

The S'Ad. School finds greatest help from these Chapters in support of its Philosophy about God, the world and the souls and Bhakti as a means for Union with God.

Śaṅkara understands Prakṛti in the sense of Māya - illusion and says that the creation of the world etc., is due to Māya. Really speaking Kartṛtva does not belong to God. The world is therefore not real. He considers Aksara as the Supreme Reality. Śaṅkara form is inferior to Aksara. (Sākāra) The Souls also are unreal, according to him. He accepts knowledge as the means for the attainment of ultimate goal. Devotion is accepted as an auxiliary to knowledge. Śaṅkara's interpretation is not warranted by the Gītā. There is hardly any passage which can lend countenance to his view. It is his own view, imposed upon the Gītā. Rāmānuja's ... Visiṣṭādvaita assumes that God in the causal form becomes the effect world. The world and the souls are the attribute

of God, which remain in God inseparably. His explanation of Māyā as the power of God almost tallied with that of Vallabha. The world in his opinion is real. He accepts Bhakti as a mixture or a blend of knowledge and work or worship. Vallabha's conception of Bhakti differs from this. It is chiefly love for God, but love preceded by the knowledge of the greatness of God.

Regarding the creation of the world, there are different theories in the different system of Indian Philosophy.

Naiyāyikas-Logicians and the Vaisesikas-Atomists-consider atoms as the material cause of the universe and God an efficient cause only. The Sāmkhyas consider matter-Prakṛti as a material cause. The Gita rejects these views. It believes in Brahmatāda which is another name for the S'. Ad. the theories of the opponents of Brahmatāda have been refuted by Vallabha in his Anubhāṣya on the B.S. It seems Vallabha has been considerably influenced by these Chapters of the Gītā, in establishing his theory about God, and the world.

The purpose of these two chapters as explained above is to impart to Arjuna, the knowledge of the greatness of God, so that he may be betake to devotion. This knowledge of the greatness of God- God as an ultimate principle, and as manifesting Himself in diverse forms of the world and the souls is also a kind of Yoga- by which an aspirant of

devotional life can establish contact with God.

NOTE ON MAYA:

The word *Prakṛti* in the *Gītā* is understood, by the S'Ad. School as constituting God's nature of knowledge and function-(*Kārya*). Powers of God. God is *Sat-Cit-Ānanda*. He reveals the world from its *Sat-* part and the souls from His *Cit-* part.

The word 'Māyā' does not mean - 'Illusion', as understood by Samkara. It is a power of God, subject to God. In V-6, it is used with the word 'Ātmā'. In 'Ātmamāyaya'- the word 'Ātmā' means 'God' and not 'Soul' and 'Māyā' is the 'Power of God', through instrumentality.

The *Gītā* does not understand 'Māyā' in the sense of 'Illusion.' It is used as a member of the compound word with 'Ātman' in the possessive case, where 'Ātman' means 'God.' So the meaning is that the Māyā belongs to God. This is possible only if it is a power of God.

In VII-14, it is qualified by an adjective *Daivi*- This also means that its character is Divine. If it means - 'Illusion' then it cannot be Divine. It can be divine only if it is the power of God. Again as it is used in the -

instrumental case in XVIII-6, where the sense is that God as a Mover, using 'Māyā' as a 'Karana', an instrument. It is clear that it is God's power. Rāmānuja understands it as wonderful power of God. This sense is almost similar to that of the S'Ad. School.

The claim of the Māyāvādin has been examined by Vallabha in his Tattvadīpa-nibandha and also in the Anubhāsyā commentary on the B.S. and Vitthaleśa in the Vidyāmandana.

Saṅkara's meaning of 'Māyā' as 'Illusion' is not supported by the Gītā. On the contrary it will be clear from the above that the Gītā is inclined to take the Māyā in the sense of Power of God. Rāmānuja knows it as a wonderful power of God and Vallabha as the Divine Power of God.

(9)

UNION THROUGH THE KNOWLEDGE OF IMPERSONAL AND PERSONAL GOD.

In this Chapter, Kṛṣṇa discloses most secret of the secrets of knowledge to Arjuna, so that he can comprehend the nature of God, and attain Him. It is the knowledge which will help him in the realisation of God. Kṛṣṇa asks Arjuna to receive this knowledge with faith. (IX-3). In IX-4-5 he tells him, about God's immanence in all created objects. Though God is unmanifest, he pervades all the objects. All objects are His forms, but they are not God.

- they are only partially manifested forms. All is God, no doubt, yet God is above 'All'. He is immanent and at the same time transcendental. 'This extended universe is not all that the spirit is, there is an eternal greater than it, by which alone its existence is possible.'¹ Each object is a single expression of God's particular quality. When the flowers are brought together and woven with a thread, we have a garland. In this example, the garland inheres the flowers. Here we can not say that the flowers are a garland. In the same, the created beings themselves, collectively or singly are not God. God is 'All' but 'All' is not God. The Gita concept of God is not pantheistic, but pantheistic. God is the support (Ādhāra), and beings¹ are 'Ādheya'. The Gita explains the immanence of God in all created beings, by the Ādhāra-Ādheya Sambandha (IX-4-5), on the authority of the Brīhadāraṇyakopaniṣad 3-7-3. This relation is accepted by the S'.Ad. School. This relation requires the Samsleṣa- contact between the two, which is possible only if God is immanent only, but God is here said to be transcendental. So Kṛṣṇa explains that God's nature is dual. He possesses opposite qualities. This dual nature cannot be comprehended by logic. It can be understood.

1. Essays on the Gita by Sri Aurobindo Part II- Page 71.

through intuition only. This is illustrated by the *Gītā* on the hypothesis of the *Ādhāra* and *Ādheya*, relation between God and the world by the example of the wind and sky in IX-6. The wind has its location in the sky, but although the sky holds it, there is no direct contact between the two. This is on account of the *Aisvarya* Yoga-power of God. This power is known as *Maya*. It is also called *Prakṛti*, which is an instrument in the emergence of the various forms from God and their disappearance into Him. This *Prakṛti* is nothing but the power of God as said above. *Prakṛti* is constituted of three *gunas* - *Sattva* (Existence), *Rajas* (Movement-action) and *Tamas* (Rest). Things before their manifestation exist in the *Sattva* nature, after manifestation they are under the impact of the *Rajas* nature, and on their dissolution they come under the impact of the *Tamas* (inert) nature. The *Gītā* regards *Prakṛti* as the power belonging to God (*Svāmī Prakṛtir*) i.e. the Power of *Purusottama* (T.D.). It is dependent upon God. It is not to be identified with the *Māyā* executing Will of God. It is like a servant, carrying out the order of his master. So really speaking, activity belongs to God. The activity of *Prakṛti* or of *Māyā* is only nominal. The role of *Māyā* or *Prakṛti* is creation etc. is only subordinate. So in IX-10, it is said that *Prakṛti* gives birth to all things,

moving and unmoving under the guidance of God. (Supreme Brahman). Throughout all these passages IX-7 to 10 Śaṅkara understands Prakṛti in the sense of Māya-illusion and therefore he says that universe is unreal. Rāmānuja understands Māya as God's power of producing wonders. Rāmānuja believes the world as real-God is Māyāvin, the controller of Māya. The S'.Ad. School understands Māya as a power of God, inherent in Him, by which God manifests the universe and withdraws it in His Aksara form. The universe is, therefore real. The changes of the world are due to this power of God (A-10). Here the S'.Ad. doctrine of avikṛta-parināma is suggested, according to it although the change in the form of the world occurs in God. God remains unaffected because His Godhood persists in the changed form i.e. in the world. So, according to this Philosophy, the objects like Jar and a piece of cloth are also God's forms - partially manifested only Sat Part (existence) and they are real. Śaṅkara believes in the Vivartavāda which holds the cause to be real, but the world being an effect unreal, due to Māya, or it is wrong knowledge like mistaking a snake in the rope. Rāmānuja agrees with the S'.Ad. view, which is backed by the Gītā. (IX-10).

If it is so, how is it that people do not see real truth?

Why do they not see God in all things? The Answer is furnished in IX-12, It is due to the influence of Māyā. Māyā has three forms: divine, fiendish and demoniac. In IX-12, the effects of the fiendish and of the demoniac Māyā on creatures are described. Under the influence of the fiendish Māyā, people engage themselves only in maintaining their loves. All their actions are promoted by selfish ends. Those who are influenced by demoniac Māyā indulge in cruelty to other creatures. These creatures cling to the worldly objects and disregard God. But those who are under the influence of the divine Māyā remember God and resort to Him. They have no fascination or charm for the pleasures of worldly life. All that they desire in their life is the bliss of Union with God. Such persons are noble souls (Mahātmās) (IX-13). Among the Mahātmās, there are two types of men- the Jñānīns and the Bhaktas. IX-14 mentions some ways of devotion viz., recitation (Kirtana) of God's qualities, adoration (arcana) and ātmanivedana, (Self-dedication), drdhavratah (Salutation) namana or Vandana. As Arjuna is Māryādā Bhakta, the importance of Sādhana Bhakti alone is explained to him. This Sādhana Bhakti is known as Navadha Bhakti (of ninefold kind), its nine division being - Sravana (hearing God's praises etc.) }

Kirtana (reciting), Smarana (remembering), Vandana (Saluting), arcana (worship), Pādasevana (Serving the feet), Dasya (State of servitude, being a servant of God), Sakhya (friendship with God) and Ātmanivedana (dedication to God).

The last one is hinted in the verse, by the word -

'drdhavratah' - 'firm vow'. These should be offered to God, not as a Vidhi - as a scriptural prescription, but out of love (Bhaktyā) to God. In this sentence Kṛṣṇa reveals to Arjuna, for the first time, the nature of the Pūṣṭi-Bhakti which is different from Maryada Bhakti. Maryādā Bhakti is only a Sādhana - means, but Pūṣṭi is an end, Salutations, adoration etc. which are regarded as the Sādhanas should be offered to God, purely for God's love. By this Bhakti, Arjuna will acquire strength on the higher plane of Pūṣṭi-Maryādā Bhakti, from mere Maryādā Plane. IX:15 mentions three ways of approach to Reality through knowledge. The first type realises oneness of God in all things (the advaita way). The second type cognises only differences, the third type, knows that the different forms are God's forms, manifested in many ways, on account of His will to be many IX-15, 16 to 19 inform us how God is manifested in various forms. In IX-19, it is said that God is Sat (Existents) as well as asat (non-existent).

IX-20 once more refers to the sacrifice and its fruit. The *Gītā* deprecates here the sacrifices performed for heaven. The happiness of heaven is evanescent. It lasts till the merits are exhausted. The devotee of God should not aspire after it. The vedic path is a snare from which there will be no hope of release from the worldly bondage. It will not lead to Union with God. (IX-21). The IX-22 refers to the *Pusti Bhakti*. A *Pusti Bhakta* is free from all kinds of cares. He is indifferent to the happiness (Yoga or Moksa). Vallabha has written a small work called 'Navaratna' in which he says that the freedom from cares-naiscintyam- is the chief characteristic of a *Pusti Bhakta*, since a *Pusti Bhakta* dedicates his life to God and all his belongings to the service of God. As he has full trust in God as His master and protector, he is not worried about the cares of his life. It becomes God's responsibility or God's liability to care for the welfare of the *Pusti-Bhakta*.

Another principle of the *Pusti Bhakta* viz., arpana or *atmanivedana*-consecration of all things including oneself is indicated in IX-27, in the words 'Kurusva Madarpanam'. The same idea is expressed in the preceding (IX-26). Whatever may be our offerings- they may be very

small or insignificant, such as a leaf, or a fruit or water, but if it is offered with love, then God accepts it and God is pleased with it. The offered things themselves have no intrinsic value. It is love for God, that adds value to them and make them fit for their acceptance by God. (IX-26).

The word 'ananyabhakta' in the same verse- supports the principle of ananyāśrayas of Pustimārga. The abandonment of the things not dedicated to God-asamarpitavastutyaāga, and not resorting to other Gods and Goddesses and the worldly people, except God(ananyāśraya) are two cardinal principles to be strictly followed by every follower of Pustimārga. These principles are suggested to Arjuna, so that he may acquire fitness for initiation into Pustisakti IX-31 asserts that a devotee has no fall. Even if he is a wicked man, inclined to bad ways, he becomes a pious man because after entering the path of devotion, he resolves to live a better kind of life morally. The point is that once we place ourselves in the hands of God, we cease from taking to wicked and immoral ways. The devotee is under the guardianship of God and he cares to see that his devotee does not go astray. This does not mean that a sinner is immense, from the consequences of his sins, after he adopts devotional life. It rather implies that, the sinner has a new life, after embracing devotion. This change however comes after

repentence. It is a genuine change of heart and includes feeling of confusion or sorrow for the past sin and a decision to prevent its repetition in the future. This is not to be achieved through efforts by the grace of God, when the soul gives up its ego and surrenders to God, God will make him fit for His grace. This verse here offers a hint of the fundamental principle of the *Pusti* path- the principle of grace- *pusti* means grace of God. The doors of devotion are open to all persons irrespective of classes, sex or race. It does not admit any impediments of any kind, even the lowly born, women and *Vaisyas*, as well as *Sudras* are fit for the grace of God. The Scriptures prescribe hell as destiny of the sinners. The women and *Sudras* have been excluded from the study of the *vedas*. The *Sudras* were not admitted to the place of a sacrifice. Rigid punishment was inflicted on them, if they infringed on this rule. The *Vaisyas* were not meted out treatment, equal to that to the *Brahmanas* and the *Ksatriyas*. The *Vedas* made distinction among men, even for religious purpose, but the *Gita* assures of equal treatment to all in the matter of God's grace, through devotion. The *Gita* religion is of universal nature. There are no boundaries and barriers here. All are deemed to enter the realism of devotion, provided they enter with a firm determination, pure heart, humble spirit and a vow of

dedication to God and concentration of mind and senses on God. T.D. remarks that the purport of IX-32 is that, through devotion and grace of God, even the sinners like demoness Putana, illiterate women like cowherdresses of Gokul and Vaisyas like Tulādhāra and Sudras like Vidyūra acquire fitness for God's grace. If such persons can be fit for the divine grace it goes without saying that the holy Brahmanās and saintly people who are devotees will be marked out by God for His grace.

The Chapter ends with the greatness of God and the glorification of Pusti-Bhakti. It distinguishes the Maryāda-Bhakti from Pusti Bhakti, which expects no means except love for God. It also refers to some important principles of the Pusti Bhakti, such as dedication to God, freedom from cares, affinity with God, abandonment of the things not dedicated to God and also abandonment of resort to others, except God and the grace of God. These are the main principles of the Pusti-mārga, which have been all derived from the Gītā. This chapter is wholly devoted to the exposition of these principles in order to life Arjuna from the Maryāda Mārga to higher life of Pusti. He is exhorted to turn his mind to Kṛṣṇa, put himself under his guidance, obey him, and love him. He should make God as a centre of all his thoughts and feelings and do his actions. Under His

Will, as offerings to Him; by this he will secure the grace of God. This is the best of knowledge and the best of secrets, which Krsna discloses to Him, as his act of grace on him. This is the Pusti Bhakti mode of Union with God.

Importance of this Chapter, from the stand-point of the S'Ad. School lies in the fact that it enunciates some principles of the Philosophy and religion of that school namely immanence and transcendence of Brahman (IX-4), Brahman's being a substratum of opposite qualities - (Viruddhadharmāśrayatva) (IX-5), Omni-presence of Brahman (IX-6), Brahman as creator and destroyer of the world with the help of its Prakrti (IX-7-8-& 10), Divinity of God even in human body (IX-11), necessity of single - minded devotion for God (V.13), Sādhana Bhakti, Kirtana (Recital of God's glory), Arcana (Worship) and Vandana (salutation) (V.14), the universality of Brahman-Sarvātmabhāva, which is expressed in the Sruti. All this indeed is Brahman. Vs. 16-20, inefficacy of the sacrifice as a means, (V.21) glorification of devotion and the doctrine of grace (IX-22), and the doctrine of dedication (arpana or Samarpana) (IX-26-27), the ultimate goal-Union with God. (IX-28) - Brahman's impartiality and freedom from ruthlessness (V.29), path of devotion, being open to all to women, the Vaisyas,

the Súdras and even to sinners, who have been debarred from religious life by the scriptures (IX-32) and emphasis on Bhakti to Purusottama (Kṛṣṇa).

The title 'Rājāvidya' applied to this Chapter is understood by Śaṅkara in the sense of Brahmajñāna, by Rāmānuja in the sense of Bhakti which is worship and by T.D. and A.T. in the sense of Bhakti to Purusottama i.e. the Bhakti which is understood as Pūṣṭi Bhakti in a general sense, including the Sādhana Bhakti. Śaṅkara explains Prakṛti as Avidyā, Kṛṣṇa who uses for Himself words like, 'MY', 'ME' are attributed by Śaṅkara to Saguna Brahma, but this not correct, according to the Gītā. Rāmānuja, T.D. and A.T. understand Kṛṣṇa as Supreme God. They do not draw distinctions between Nirguna Brahman and Saguna Brahman. According to them Brahman is one. This is the view of the Gītā also.

The knowledge theory of the S'Ad. School has been explained by Purusottamji, at great length in his 'Prasthāna Ratnākara'. There he first divides knowledge into three kinds (1) The Knowledge having God as Locus, (2) the Knowledge having the soul as locus as a knower and (3) The Knowledge with reference to the world as the Knowable object. The first kind of knowledge is fourfold-(1) Existent in God's nature (2) Revealed in his gunas, (3) Revealed in

the Vedas and (4) Revealed through the word-form of God. The Knowledge of the second kind is five fold - (1) Revealed to the soul through external organs and the internal-mind, intellect, ego and consciousness. Through these organs, the soul gets knowledge about the world that is the manifestation of God's form. The knowledge by the soul about the world that it is the manifestation of God, is what is ordinarily understood in the Gita as Jnana. The first kind of knowledge having God as its locus, and experienced in God's nature, the Gunas etc. is Vijnana. Jnana (Knowledge) means experience of the Reality, through the external and internal organs- and Vijnana; special Knowledge means experiencing the Reality in the realisation of the original form of God. In short, the knowledge of the world and souls as God's concrete expressions is Jnana and the knowledge which consists in the realisation of God is Vijnana. The Jnana is determinate or indeterminate. When the Reality is known as one manifested in differences, it is determinate, due to predominance of the Rajas quality in the intellect. When only the oneness of Reality is known without differences, it is indeterminate, due to the predominance of the Sattva quality in the intellect. This knowledge alone is trustworthy but if it cannot help in realising God, it has no value. For this reason, Jnana and Vijnana are both taught to Arjuna.

UNION THROUGH THE VIBHUTIS

Chapter IX ended with an exhortation to regard devotion as the best means for the attainment of God. In this chapter various Vibhūtis of God are described to enlighten Arjuna further about God's greatness and God's nature. It, by enumerating various Vibhūtis of God, emphasises the fact that God is the source of all and to know Him is to know All. When we know that all things have been ultimately derived from God, we shall turn our mind to Him and direct our devotion to Him. In this chapter, the word 'Vibhūti' expresses the sense of that form of God in which God's special qualities are exceedingly manifested. The objects mentioned in this chapter are the Vibhūtis because they manifest God's glory, exceedingly. The Knower by Knowing them will comprehend unity of God, in all the objects of the world and the souls because they are not separate from God. The point that God is a material and efficient cause is illustrated here in a different way, by the enumeration of the Vibhūtis. God manifests Himself in diverse forms. There is no end to His manifested forms.

Even the physical and psychical functions if manifested supremely are God's Vibhūtis. All objects- the Magnificent, the beautiful and the sublime are God's Vibhūtis.

All things are no doubt the manifestations of God's forms, but the things of beauty and splendour reveal Him more than others. Viewed in this light, every deed of heroism, every life of sacrifice, every work of genius is a revelation of the Divine. By knowing this, a devotee will realise that if partially manifested objects, can reveal so much glory of God, how much glorious God Himself, must be! The glory of God, is unthinkable, incomprehensible and unimaginable. The purport of this chapter, entitled the 'Vibhūti Yoga' is to enable to devotee to realise the unity of the world with God and turn his mind to Him alone, for the Union of God.

The Natural phenomena like the earthquakes, the volcanoes, the sea storms, excessive heat and cold, heavy rains, famines etc.. and the man-made events like Wars, murders and the heroic deeds of man, the tragic and cosmical solutions, acts of goodness and wickedness, the lovely, the beautiful, the majestic and ugly scenes of objects etc. - in the Cosmic world- are expressive of some quality of God. They are on account of the Divine Will. The devotee must

know this truth, and play his role, as a witness of God's glory and do his duty, as God's instrument. This is the lesson of Ch.X.

(11)

UNION THROUGH COSMIC FORM

Chapter XI describes the universal form of God or the omniform. At the request of Arjuna, Kṛṣṇa reveals to him, His universal form- Supreme God- Purusottama has two forms. 1. Vyakta (manifest) and 2. Avyakta (Unmanifest). The latter form is revealed through all objects that have names and forms and also in the Vibhūtis of God. (Ch.X). The unmanifest form is called Aksara. Kṛṣṇa spoke to Arjuna about It, but he desired to see It. So he said "Oh Kṛṣṇa", 9 By your grace my ignorance has been removed, by your Words full of spiritual wisdom, but it is my earnest desire to see your universal form". So he pleased to show it. Kṛṣṇa therefore satisfies him by revealing His universal form - The main reason for this is to further impress Arjuna about God's greatness and also to draw him into Him. According to the S'. Ad. School, this chapter is a turning point in the nature of Bhakti and Āśraya of God. Chapters III to IX relate to Bhakti and Āśraya of the Maryādā Kind, but

Chapters X to XVII to those of the Pusti Kind, because now God shows special favour on him by granting His Darsana. But it should be noted that this vision is not of Purusottama.

The Taittiriya Upanisad, first describes God as Truth, Knowledge and infinite bliss. It further on identifies God with Ānanda, Ānandamaya and Rasa - (Brahmānanda Valli). As 'Rasa', it has eight principal divisions viz. of love, wonder, heroism, laughter, pathos, terror, repulsion, and fear. Some add the pacific Rasa also.

In this Chapter all the above forms of God are revealed, that of love through the two-armed of Kṛṣṇa as a friend of Arjuna. The Gītā intends to say, that all these kinds of 'Rasa' are the expressions of God.

The S'. Ad. School accepts God's form as 'Rasa', but it believes that the Sṛngāra rasa is chief and Kṛṣṇa is its symbolical representation. The Bhāgavata has described Kṛṣṇa's līlās in His Sṛngāra rasa form. But in this chapter Kṛṣṇa does not reveal His love form. Kṛṣṇa reveals to Arjuna all other kinds of Rasa forms mentioned above except that of Sṛngāra Rasa form, for example, XI-10 to 12, Vira in XI-17, Bhayanaka in XI-20 and 27, Raudra

XI-24-25 Bibhatsa XI-30, Karuna in XI-42, Santa in XI-50, the Vātsalya and Sringāra rasa, however indicated in XI-41, by way of a simile. The Sringāra Rasa form is meant for Pusti souls, Arjuna being not a Pusti soul that form is not revealed to him. He is a warrior, hesitating to fight. He should be, therefore, revealed God in other Rasa forms. Again Kṛṣṇa does not show Arjuna only the universal form, but in all three forms are revealed, one after the other—first is the vision of many armed God (XI-10,19,23), then of four-armed as Viṣṇu (XI-46-51) and the two-armed of God as Kṛṣṇa in human form. Arjuna sees each of these forms successively one after the other.

The vision of the universe form arouses in him, emotions of wonder and terror.

It thrills him with diverse emotions such as fright, tenderness, repulsion etc. The Cosmic vision produces trembling. The vision of the four-armed God fills his mind with Calm, and that of the two-armed with delight. At the end Arjuna says, "Oh, Kṛṣṇa! seeing your gentle human form, I have now become composed and once more I have become myself (XI-51), thus Kṛṣṇa tells him. This last form of mine is very difficult to see. No one can see it by any means—charity, penance, etc., but it can be seen only by single-minded devotion. So, 'Oh Arjuna, only a man who does

his works for God's sake and is devoted to God can reach Him." (XI-55). Thus the object of universal form of God, is to direct Arjuna to the path of devotion of personal God.

In Ch.X- God's greatness was described separately in His Vibhūtis-Here it is described aggregately.

XI-78 is an important verse, because it explains the relation of the world to God. It is a Sat-part of God and it exists in God and is real. The world is real according to the Gītā, but Śaṅkara misunderstands it, by believing that the world is unreal due to Māya. The S'ā. Ad. School accepts the Gītā view. Again this verse, suggests to us that the God of the Gītā is not pantheistic, but transcendental. Kṛṣṇa by showing this vision leaves it to Arjuna to judge for himself, which form of God will suit him for his devotional life. Kṛṣṇa might have thought the method of the ocular proof will appeal to Arjuna better than his theoretical discourse and it is believed that it has succeeded, for otherwise. Kṛṣṇa will not give him in the immediately subsequent chapter, the discourse on Bhakti. The vision of God marks the turning point in the devotion of God. He is from this point deemed fit for the teaching of the Pusti-devotion. He no longer now needs teaching on the work and knowledge. In I to VI, Kṛṣṇa's emphasis was on

work, in Ch.VII to XI on knowledge of the greatness of God, but that emphasis is now shifted from Ch.XII onwards, on Bhakti- Chapters on Ksetra-Ksetrajña (XIII) the gunas of Prakrti (XIV), Purusottama as Highest God (XV), the Divine virtues, (XVI), nature of faith (XVII) and surrender to God. (XVIII) all have their bearing with the life of a devotee only. The value of this chapter, according to the S'.Ad. School lies in the declaration of the fact by the Gita that God's form can be seen only by the single-minded devotion. It further implies that the devotee should perceive God in all the phenomenal-natural or otherwise, and in all the created beings. He should know that God reveals His form in diverse ways and multifareous forms. He should love them all. God is the creator as well as destroyer. 'Time is also His form. He is in the marvellous, the dreadful, the repulsive, the heroic, the beautiful, the loving and in the tragic forms. God's form can be seen only by His grace, which is the divine eye. God first shows Arjuna his Aksara form in the whole Cosmos, then at his request as four armed Visnu, and then as two-armed friendly Krsna. As Arjuna is a devotee, he is not satisfied with the Aksara Form revealed in the Cosmos, so God shows him, the four-armed form of Visnu i.e. the form of God pervading in the four directions. But even this form does not please him, so, the form of Krsna. Love form of God, standing in a friendly

relation with him in a human form is shown, so that Arjuna can love God and serve Him.

(12)

UNION THROUGH DEVOTION

Having convinced Arjuna that for him, devotion to Purusottama is better than knowledge for attainment of Aksara. Krsna admonishes him in XII-8 to fix his mind and intelligence in God and to dedicate his heart and soul to Him alone. Krsna then enumerates the qualities of the devotees who are dear to Him (XI-14, 19). They are contentment, self-restraint, firmness of mind, dedication of mind and reason to God, unannoyance to others, freedom from delight and anger, perturbation and fear, want of ambition, purity, cleverness, impartiality, equanimity of mind, under joy or sorrow, indifference to good and evil, to friends and foes, praise and reproach, heat and cold, happiness and misery, unattachment to home, of firmness of mind. The devotees who cultivate these qualities, Krsna says are extremely dear to Him. (XII-21). This praise of devotion at the end of Ch.XII supports the S'.Ad. view, that the Gita intends to teach not only supremacy of devotion but its being the only means for union with God. This Chapter is entitled the 'Bhakti-Yoga'. Its purport is to

show the supremacy of Purusottama and of devotion. This is the central teaching of the Gita. The whole Chapter is on praise of devotion to Purusottama. Arjuna says, "I want to know who are the best knowers of God - the devotees whose minds are always engaged in God - Purusottama or those whose goal is the desire to think of the attainment of imperishable and the unmanifested Aksara. (T.D.) or who experience best the bliss of the Union with God in Love (XII-1). In reply Krsna first differentiates the worship of Aksara from that of Purusottama. But in XII-2 Arjuna is advised to prefer, Union with Purusottama as his goal than the attainment of Aksara, through devotion.

Aksara is differentiated from Purusottama by the following characteristics :

<u>AKSARA</u>	<u>PURUSOTTAMA</u>
1. It is unmanifested (avyakta)	1. He manifests Him-self in diverse forms such as world and souls.
2. It is undefinable (anirdesya)	2. He can be understood by His Will.
3. It is omnipresent.	3. He is accessible to God.
4. It is unthinkable.	4. He is thinkable by the Devotee.
5. It is immovable. (Kutastha)	5. He is a mover by His Will.

6. It is the abode of God.	6. God is Dhāmi-having His abode in Aksara i.e. the owner of an abode.
7. Its joy is finite.	7. God's joy is infinite.
8. It is the spiritual form of God (Adhyātma)	8. He is the Divine form. (Ādhidaivika)
9. It is attainable with great difficulty.	9. He is attainable very easily by His Will or grace.
10. It is attained by Knowledge.	10. He is attained by devotion.
11. Its fruit is Brahmananda or liberation which is merging of the Soul in Brahman.	11. Union with Him, is the fruit of His devotion.
12. It is the substratum of all the Dharmas (attributes)	12. He is a dharmin- who transcends all the Dharmas.
13. It is the source of Prakrti and Purusas.	13. He is the revealer of the Aksara from whom the Prakrti and Purusas are manifested.

Prakrti

13. It is the source of ~~Prakrti~~ and Purusas.

Having thus discriminated Aksara from Purusottama, Kṛṣṇa enjoins Arjuna to fix his mind and intelligence in Supreme God-Purusottama (T.D.), by so doing, he will establish himself in the presence of God. In XII-9 to 12, methods of keeping mind fixed in God are indicated, they are practice(abhyāsa) work (service of God - T.D.&A.T.), the Yoga- (resort to God-A.T.) or the association with the devotee of God. (A.T.), who has experienced the union with God (Samyoga). In verse 12. of XII, it is asserted that the knowledge of God is better

than practice, contemplation of God (T.D.) or remembrance of God (A.T.) is better than knowledge and the abandonment of the fruit from the performance of Karma is better than contemplation. AtT. understands Karma in the sense of service of God, which is according to him the work of a Pusti-Bhakta. His work is the service of God which he is to do without hope of any fruit - even of the Moksa. It is to be done, purely for love of God. This service of God is better than the Dhyāna - remembrance of God. This will lead to mental peace. (T.D.) or devotion (A.T.)

Comments: Rāmānuja explains the title of 'Bhakti-Yoga' of Ch.XII, as 'Worship of personal God', Sāmkara understands Bhakti in the sense of knowledge of the Reality - - (Paramārthajñānalaksana) and the Bhaktas in the sense of those who have cognised the Reality. Both these interpretations are not in consonance with the spirit of the Chapter and the subsequent account of the Bhakti. Bhakti in the Gīta means 'devotion' which is different from knowledge and worship. The S'.Ad. School interprets Bhakti in that sense. It may begin with knowledge but that does not mean that Knowledge and devotion are one. The S'.Ad. school distinguishes knowledge from Bhakti (Gīta-VI-46,47). The statement that man of knowledge attains God after many lives-(bhūnām janmānām anteh Jñānvān mām Prapadyate)

indicates the tendency of the Gītā more in favour of devotion than knowledge. In IX-34, Arjuna is advised to be a devotee. In XI-54, Kṛṣṇa says God Purusottama is accessible only through single devotion. It is therefore wrong to understand the Bhakti of the Gītā, in the sense of knowledge or worship. The S'.Ad. interpretation in this respect is more near the Gītā, meaning than the interpretations of Śāṅkarā and Rāmānuja.

With Ch.XII, the second part of the Gītā comes to a close. This part is known as the expository part, the first (Ch.I to VI) being the aphoristic. It should be noted in this part, that the idea of the Bhakti is predominant here. It begins with the Mahātmya Jñāna of God in Ch.VII & VIII. The Ch.IX discloses the most secret teaching which is Bhakti. The Vibhūtis of God in Ch.X and the Cosmic form of God in Ch.XI, are intended with a view to enable Arjuna to realise oneness of God in His different forms and understand that God is greatest principle. It further teaches Bhakti as a sole means for God-realisation. Ch.XII is solely devoted to the Bhakti. This gives support to the S'.Ad. view that the main teaching of the Gītā is Pust-Maryādā-Bhakti.

UNION THROUGH THE BODY AND THE SOUL DEDICATED TO
THE SERVICE OF GOD

Part Three (Chs.XIII to XVIII) of the *Gītā* is regarded by the S'.Ad. School, as the *Bhāṣya* (Commentary) on Part I (*Gītā* I to VI).

So far the reply to Arjuna's question "What is Dharma?" given by Kṛṣṇa may be summed up in one sentence, "your Dharma is to do your worldly duties disinterestedly, but it is not enough that you should do your duty, you must fix your mind and senses on God and for this (i.e. you must think of God, while doing your duties), you must have knowledge of God, God as impersonal and as personal. Having discriminated between the two forms of God, Your Dharma is to express your devotion to personal God. But expressing devotion means employing body including the mind and senses and your soul, to the service of God.

Arjuna is thus prepared for the truth of the *Pusti* *Bhakti*. Now in order that he may serve God by his body and soul, Kṛṣṇa explains to him the relation of the body and the soul - as instruments in God's service. This knowledge is to be utilised as a mode for Union with God. This chapter is known as the *Kṣetra-Kṣetrajña-Yoga*.

The body is here compared with a Ksetra, a field, and the soul is said to be a knower of the field. The soul that resides in body, and presides over all its function is no doubt an owner of the field (Ksetra), but here the Gītā describes it as the knower of the field. (body). The soul of a man who identifies his body with ~~soul~~, is an owner of a field only- Ksetri, but he is not its knower (Ksetri). The Gītā instructs us that the soul must be a knower. He must know that the body and the soul are not identical. They are different. The body is an object of knowledge and the soul is a knower. The knower (the soul) and the body are different from each other. The Sāmkhya System differentiates Prakrti from Purusa (Soul). The ignorant mistake their body for the soul, when they say 'I am body'. The soul in the body is God (Mām Viddhi) because it is God's consciousness-(Cit) part (XIII-56) describes the Ksetra which includes the five gross elements: ego, intelligence, Mahat, the ten senses and the mind and five objects of the senses, Desire and hatred, pleasure and pain, the aggregate (the organism), the cetana, patience- all these taken together constitute the field (body). They are the contents of experience of the soul, which in fact belong to the body, but the soul not knowing it, mistakes them for the

experience of the soul. All that we do, think and feel, is due to the functioning of the body. The soul is only an enjoyer of the fruits. In this list, the ego, intelligence and mind are also included under the body. The western Psychology does not recognise the soul as a principle higher than the mind. The behaviourists deny the existence of the mind as a separate substance. The mental functions according to them are only the bodily functions, mistaken as mental functions. Some psychologists do not accept the mind as a substance, though they accept it as functioning. The Gestalt Psychology takes mind as a whole in its collective experience, without breaking it up into different states or functions. A great deal of controversy has raged among the Psychologists about the relation of the body and the mind, whether they are two separate or one, or interdependent or independent. The Gita's view is that the mind is a substance, but it belongs to the body. The mental states and functions are to be known as bodily functions, which according to the Gita, come under the Ksetra (the body).

The point in comparing the body with a field is that, just as the farmer who sows seeds in the field reaps up the fruit in the form of crops good or bad,

so also a man does enjoy the fruits of his actions performed by his body, with its mind and senses etc. An owner of the field is an enjoyer of the harvest. Similarly the soul who is an owner of the body, is enjoyer of the fruits of his deeds. One who is simply an owner of the field, but is ignorant about the seeds and the technique of ploughing and the conditions of the climate etc. cannot accept to raise good crops. Sometimes he loses the whole crop or produces bad crop. In the same way, the soul who has no knowledge, about his soul and the conditions of the body and who is totally ignorant about the proper ways of utilising them in the service of God, misses his goal of life. He cannot attain God. He is simply a Ksetrin (an owner of the field) but not a Ksetrajña. The Gītā, therefore, says here the soul must be a Ksetrajña (knower of his body) i.e. He must know the use of the body, which is nothing but doing deeds for the propitiation of God, obeying His Will. He must know by what deeds God will be pleased and by what he will be displeased. The soul as a Ksetrajña, must have the knowledge about certain qualities to be developed by him as a Ksetrajña. He should direct the body, the mind etc. to function in such a manner that God will be pleased. The Ksetrajña soul is not a passive knower of

the bodily and mental states and functions but also their director, and a regulator.

XIII- 7-13, the qualities to be developed by the soul, for the proper functioning of the body etc. are described. They are humbleness, integrity, non-violence, patience, uprightness, service of the teacher, purity, steadfastness, self-control, indifference to the objects of sense, self-effacement and the perception of the evil of birth, death, old age, sickness, pain; non-attachment, absence of clinging to children & wife, having family ties, equal- mindedness to all desirable and undesirable happenings, etc. Some of these qualities are positive and some are negative. The cultivation of these qualities is here characterised as Knowledge-moral Knowledge. XIII-13 to 17, describe the Knowable Brahman. Brahman is described here as Nirākāra, Nirguna (formless and destitute of qualities) as well as Sākāra (having a form) and saguna (possessed of qualities) Brahman is one. He is Nirākāra in the sense that he has no form or figure like that of worldly persons. He is Sākāra in the sense that He is divine in form. His form is Ānanda. Both these forms are real-positively or negatively-abstractedly or concretely. Brahman's Viruddhadharmāśrayatva (being a substratum of opposite qualities) is indicated in these verses, which is accepted

by the S'.Ad. The fruit of this knowledge is mentioned in XIII-18. It is 'Nadbhava' - attaining the Brahmanhood. ⁹

In XIII-20, the functions of Prakrti are contrasted with those of Purusa (soul). Prakrti is the cause of the bondage of the soul. Prakrti is the cause of happiness or misery, which are enjoyed by soul. The soul is only an enjoyer. (All actions good or bad, are prompted under the impulse of Prakrti through its modifications and the soul, experiences happiness or misery as the case may be). In the enjoyment of fruits of actions-bondage or liberation, the Purusa is the Hetu (cause) (XIII-20,21). But the Gita says that besides the soul and the body, there is oversoul or God who keeps watch and superintends the activities as a witness (Upādrstā), the permitting (anumantā), the supporter, the experiencer, the Great Lord (Mahesvara) and the Supreme Self (Paramatmā). In the body, there are two souls. Individual soul (Jīva) and Supreme God. Of these the first one is affected by the actions of Prakrti and the second one is free from it. Though God also resides in the body, He transcends the Prakrti. This Supreme God is to be approached by knowledge or by meditation in one's own heart, or by the Sāmkhya and the Karma Yoga modes or

1. A.B. on B.S.3-2-11 to 30 for non-difference between Nirakāra and Sākāra Brahma, T.D.N. I-65-67.

by the knowledge got from the scriptures or a teacher.

Thus the *Gita* enumerates three kinds of souls as *antaryāmin*, *Purusa* and *Avyakta*. XIII 27-28 mention fruit of the realisation - *antaryāmin*. It is 'Parāgati' i.e. attainment of *Aksara*. So long the soul is in the body - So long a man is alive he should do his actions, with full consciousness of the soul's relation to God which is that of a part to the whole and know that whatever actions he does under the influence of *Prakrti* are witnessed by God. God as oversoul dwells also in the body, keeping his constant eye on his actions and nothing, and supervising them. If he has this knowledge, then his actions will not affect him and he will abstain from doing bad or undesirable actions XIII-29.

Thus, the three forms of souls are mentioned - the individual souls-(*Vyasti*), *Aksara*, the *Samasti* or Supreme God. These are *Ādhibhautika*, *Ādhyātmika* and *Ādhidaivika* forms of God. The Supreme being is imperishable. It is without beginning, without qualities. Though it dwells in the body, it neither acts nor is tainted (XIII-31). Just as the ether is not tainted on account of its subtelety - So God as Soul though present in everybody does not suffer any taint. (XIII-32). The same thing is further made clear

in V.33, by an example of the Sun, just as the Sun illuminates the whole world, the 'Ātma' illuminates the whole body.

According to the S'.Ad. School, the Soul is a knower and not knowledge as supposed by Samkara. It is atomic in size (Anu), Kartrtva is not its inherent quality, but it is transferred to it from Brahman. It is an enjoyer (Bhokta). The S'.Ad. School's belief about the nature of God is supported by the Gītā in this Chapter. This knowledge about the relation of the body to soul and of soul to God should be utilised by a devotee for the achievement of his goal- the union with God.

COMMENTS:

In the S'.Ad. System, the body is the evolute from God's Prakṛti- the unconscious aspect of God and the soul, from God's conscious aspect. The soul in this chapter is known as Kṣetrajña. It is identified with God in XIII-2, because it is the Aṁśā - a part belonging to Aṁśi- the whole (God). Samkara regards human soul as unreal, Rāmānuja regards it as an attribute viz., Cit (Consciousness). But the S'.Ad. considers the soul, a part and parcel of God. As such, it is a knower. As soul, it lacks the six qualities of God-greatness, virility, glory,



beauty, Knowledge and Vairāgya. This chapter shows how the human soul, can realise its original nature through knowledge and devotion. The devotee should know that his body, mind, senses and soul belong to God. They are divine in their nature. He should therefore, endeavour by his actions and devotion to keep their divinity, untarnished, so that the soul can once more achieve union with God. This Chapter endorses the S'Ad. principle of Brahman being a substratum of opposite qualities. The world-creation, according to this school is for the pleasure of God, for which He has revealed two forms from Him- One known as Prakṛti - which is enjoyable and Purusa- which an enjoyer. God is one, but without the differences of the enjoyer' and the object to be enjoyed there can be no pleasure of sport of God. This principle of the motive of pleasure of sport by God is accepted by Bādarāyana in his² 'B.S.' -2-1-33.

It is God's own work independent of Maya³ (The body and the soul, being revealed by God from Him for His sport they are real. The soul is to participate in the divine pleasure by means of the body. It should therefore know

2. S.M.12.

3. B.S.1-4-26 and T.D.N.I-23.

that it is not the body or an owner of the body, but one that knows its proper use in the service of God.

'T.D.' and 'A.T.' following Vallabha think the differences of body and soul due to the Will of God. They are real. The soul should know that God's will is to enjoy sport, in various forms, so it should not seek worldly pleasures which are temporary and a cause of bondage, but do every work, as a 'lila', of God - through that particular soul in its association with that particular body. All the activities of the body, expressed through desires, aversion, (aversion), pain etc. should be considered as God's lila. He should change his mental frame by cultivating the qualities such as absence of pride etc. as mentioned in XIII.7. In other words, the purpose of this Chapter according to the 'ŚīAd.' school is to enable the devotee to discriminate his soul from body and teach them their use in the Divine Play. The soul in the body should know that it does not belong to the body, but to God and its goal is to escape worldly bondage and attain God. The desires, aversion' - are not the Vikāras-modifications, but the expressions of God for some purpose. According to T.D., the Ksetra-body' is so called because it is a dwelling place of the soul, or

because, by association with it, the soul is said to have life. A.T.'s explanation is that it is so called because it is a field for the growing of the seeds of Knowledge etc., need in the accomplishment of God's purpose for Lila.'

Samkara's interpretation is that, Brahman as Aksara is above all differences of the unconscious and the conscious. The differences that appear to us are phenomenal. They have no real existence. They are due to nescience. It is one soul, that appears as many empirical egos. In the embodied conditions, the soul through ignorance identifies itself with the body. It regards the bodily activities as the soul's. But this is wrong. This wrong identification is the cause of worldly bondage. Brahman is neither body nor a soul. The bodily activities are unreal. An aspirant of spiritual life, should know this, and as preparatory to the acquirement of the Moksa, should cultivate the qualities enumerated in XIII-8,9. He explains the word 'Ksetra' in four ways, first it is so called, because, it preserves the seed of actions, from decay, like the seeds sown in the field, which not only does preserve the field, but makes one seed to bear many fruits, second, because the body is subject to decay, third because its nature

is that of dissolution in the end, and lastly it is a field for growing the seeds of actions. But this sowing the seeds and reaping the fruits are also unreal, due to ignorance.

To Rāmānuja, the differences of the body and the soul are real. The body should be considered, as a qualifier and the soul as the qualified. The body is a dwelling of the soul, but both these are not separate from God.

The Acit (the unconscious) and the Cit (the conscious) are manifestations of God, for His enjoyment - the Acit as an object to be enjoyed and Cit as an enjoyer. They are due to God's Will and therefore they are real. The body and the soul belong to God, but in the embodied state the soul does not know this, and therefore mistake the purpose of God. Hence, the Knowledge of God's purpose, is imparted in this Chapter.

The Gītā view has been wrongly interpreted by Sāmkara. The Gītā does not anywhere say, that the creation is due to ignorance. Chapters VII-VIII- go against this. It says that it is due to Māyā, but Maya is not understood as 'Illusion' by the Gītā, It is divine power of God. Rāmānuja, T.D. and A.T. are more correct, but 'A. T.' brings in his theory of God's sport in his interpretation

which has no support from the Gita.

One point should be noted in this Chapter. It is that among the qualities constituting knowledge in XIII-7-11, the 'unswerving devotion' is included, which is wrongly understood by Sāmkara as Knowledge. The Gita is quite clear in its distinctions between knowledge and devotion.

(14)

UNION THROUGH TRANSCENDENCE OF THE GUNAS OF PRAKRTI

XIII 19 to 29, explain the relation of Prakrti to Purusa. The concept of Prakrti is very prominent in the Sāmkhya system. But the Gita's Prakrti differs from the Sāmkhya Prakrti.

This Chapter is called "Guna-traya Yoga". Its purport is to enable the devotee to establish the union with Supreme God, by transcending the gunas of the Prakrti i.e. by becoming free from their influences. Like others, a devotee has the worldly life but he must know how to live in it. Living in the world, he must know that, although he is in the world, he is not of the world, and therefore not attached to worldly life for him, the world is the manifestation of God. In the preceding chapter, the Knowledge about the body and the soul (Ksetra and Ksetrajña) was imparted, so that Arjuna may know that

devotee may discriminate, the natures of both and employ them in the service of God- in experiencing the bliss of union with God.

There is no question asked by Arjuna here at the beginning of this Chapter, so this is in continuation of the last Chapter. In XIII 34, of the last Chapter, it was stated that one who understands the difference between the Ksetra and the Ksetrajña, philosophically, will, comprehend the Supreme Reality. By getting this Knowledge, a devotee will understand the greatness of God (T.D.) or will be blessed by the grace of God in the form of the affinity with the Supreme Lord. (A.T.) in XIV-2, it is further said that this Knowledge will conduce as its fruit to Sādharmya with Brahman. This Sādharmya means attainment of the six qualities of God (T. D.) God is called Bhagavān because he possesses six qualities viz. beauty, greatness, vigour, glory, knowledge and asceticism - By the above Knowledge the soul of the devotee will acquire the above qualities and thus will reach the God state.

According to A.T. this state is the state of fitness on the part of the devotee, for participation in the līlās of God.

XIII 3 & 4 describe God as Mother and as Father.

God's form of Prakrti (Mahat Brahman) is Mother & Aksara is Father. The world and the souls are manifested from Aksara. As Prakrti is the nature of God, God is the father and mother of the universe. He is the seed and the womb of the universe. All beings result from the impregnation of matter, the manifested beings evolve from the unmanifest. The outer manifestation is an explicit affirmation of what was latent there, prior to manifestation. These two verses emphasise the dual nature of God - as Mother and Father, as womb and the seed- as creator and the creative activity. Both these are not different, but they are the two aspects of God and therefore real. This attitude of the Gita towards Prakrti is supported by the B.S.1-4-23/28. In 1-4-23 it is said the word Prakrti in the Upanisadic passages (Chhandogyopanisad - Ch.u-6/1/2 to 6/1/4) connote the sense of Brahman. B.S. 1-4-24, tells us that the manifestation of God's forms as high and low or as animate and inanimate - as abstract and concrete is due to the will of God to be many - (B.U. 2/6, B.U.2-4-6) there also Prakrti is said to be Brahman. This is further supported by B.S.(1-4-26) which declares that every visible form is the (Parinama) change

in the form of manifestation from God (Ātman). In B.S. 1-4-27, the Prakrti is said to be yoni (womb), The idea of the Prakrti being womb is to be found in M.U.3-1-3. From ? Gītā is not that of the Sāṃkhya system, but that of the Upaniṣad's which is characterised as BRAHMAVĀDA by Vallabha.

Now let us turn to the qualities of Prakrti whose Knowledge is described here as essential for a devotee. The qualities and their characteristics and functions are given below. V.5 to 8.

Qualities.	Characteristics.	Functions.	Fruits.	Signs of increase.
Sattva.	1. Immaculate. 2. Illuminating to happiness. 3. Flawless.	Attachment to Brahman.	Attainment of Brahman in loka and birth as a yogin (Happiness).	Full illumination of mind and senses so that they will be used for devotion to God.
Rajas.	Passion, cupidity, attachment	Attachment to actions and their fruits.	Birth in the world as a human (misery)	Seeking pleasure of life.
Tamas.	Ignorance 1. Error. 2. Sloth. 3. Sleep.	Idle life aversion to work.	Birth inertness.	Error misunderstanding negligence and inaction.

When one of these qualities is predominant that quality exerts its influence on the soul (XIV 9 & 10). These three modes are present in all human beings, though in different degrees. None is free from them and in each soul one or the other predominates. Even the devotee is not immune from the influence of these qualities, so long as he is connected with the world. Predominance of the Sattva, overpowers passion and dullness, that of Rajas, goodness and dullness and that of Tamas- goodness and passion. V-10. The Gita does not classify men, physiologically as the sanguine, the lymphatic and the nervous, but psychological as of Sattvika nature, of Rajas nature, of Tamas nature. The Sattvika nature aims at light and Knowledge, the Rajas is restless, full of desires for things outward. The Sattvika men are free, calm and selfless, the Rajas, active and selfish. The tamas are dull and inert. The mind of persons of the last category is dark and confused and their whole life is one continuous submission to environment.

Having thus described the nature of these qualities, their characteristic marks and functions, Krsna say that all creatures are subject to their influence. Even the best of these, sattvika are not free. Though they are good men, engaged in doing meritorious deeds for the world, they are

not immune from the impact and results of their deeds. They are like chains of Gold. There are three kinds of chains - of iron, of silver and of gold. These chains, irrespective of their being made by a particular metal, are used for binding a man. They curtail men's freedom. They check their physical as well as mental movements. In the same way, these gunas of the Prakrti function in such a way, that none-not even a man of Sattvika temperament can escape bondage. If Tamas and Rajas are iron and silver chains, Sattva is a gold chain. Demerit alone, according to the Gita, does not become cause of bondage, but even merits (good-deeds) become its cause. The word 'Guna' in Sanskrit means a rope- which is generally used for binding, warns Arjuna to keep himself away from the influence of these three qualities of Prakrti, if he wished to escape worldly bondage and be united with God. XIV 10 to 20 therefore stresses on the need of transcendence of gunas, by transcending them he will attain the God-state (madbhava) and Amrta i.e. Moksha or Brahmananda.

XIV 22 to 25 explain the characteristics of - Naistraigunya or of state of transcendence of the Gunas of the Prakrti. They are more or less the same as those of a Sthitaprajña in Ch.II. These are the marks of an

ideal man or a Yogin or a Jñanin also but the Sī. Ad. School regards them as the characteristics of a Pusti-maryādā-bhakta. That these characteristics are to be possessed by the devotee is supported by the words-avyabhicārī bhakti-unswerving feature of the Pusti Bhakti. It is directed to God alone and it is inflexible. Once this devotion is offered to God, it is not to be turned towards any other beings - celestial or worldly - not even towards the members of one's own family. This kind of - avyabhicārī bhakti which is referred to here is taught, is not the highest kind of Pusti-Bhakti. It is a mid-condition between purely Pusti Bhakti and Maryādā Bhakti. Arjuna is not an adhikārī for pure Pusti, nor is he at lowest plane of Bhakti i.e. pure maryādā. He is in the mid-state. This Pusti-maryādā bhakti presupposes - ? transcendence of the three gunas by the knowledge and devotion of God. (XIV 26). Such a devotee will attain Aksara Brahman (T.D.). The word 'Bhakti-Yoga' in the verse is sufficiently indicative of the attitude of the Gītā towards the Bhakti-which is explained as engaging the soul, mind and body in the service (Sevā) of God, according to T.D. and as Sneha Yoga-union with God, through love, according to A.T.

Summarising his discourse to Arjuna in this Chapter ?
Kṛṣṇa says, 'I am the abode of Brahman, who is immortal
(Amṛta) and the imperishable (avyaya) and basis of
eternal Dharma and of absolute bliss. God is the source
of Aksara Brahman. He is the source of Amṛta(Mokṣa)(T.D.)
and avyaya(non-manifest Aksara) of the eternal Dharma. ?

Arjuna in this Chapter is advised to endeavour
through Knowledge and devotion to transcend the three
qualities of Prakṛti as preparatory to his seeking union
with Purusottama(Supreme God).

(14)

Although in this Chapter, some technical terms of
the Sāṃkhya Philosophy, such as Mahat, Tanmātrās, Trigunas,
Purusa and Prakṛti have been used. The Gītā does not
refer to that Philosophy. The differences in views between
the Sāṃkhya and the Gītā have been shown separately in
this Chapter.

The Sāṃkhya system identifies Mahat with Buddhi,
but the Gītā uses that word in XIV-3 either as an
adjective to Brahman or identical with Brahman. Avyakta
in the Sāṃkhya philosophy is used for Prakṛti, but in
the Gītā in the sense of Aksara, unmanifest form of God. ?

The word Tanmātrās of the Sāṃkhya philosophy is conscious by its absence in the Gītā. No doubt the three gunas of the Prakṛti are mentioned, as in the Sāṃkhya philosophy, but they are not put in a systematic form. The three gunas are mentioned in XIII, simply to advise Arjuna to transcend them, if his goal is union with God. Justice Divetia has drawn attention to one point in connection with the Gītā's treatment of the gunas in his book 'THE ART OF LIFE IN THE GĪTĀ'. He says that the Gītā speaks about the influences of the three gunas of Prakṛti on faith, food, sacrifice, penance, charity, Knowledge, work, a doer, intellect, patience and happiness, but it has not included BHAKTI in this list. The reason, according to him is that Bhakti remains outside the scope of the three gunas. This point has been considered by Dr. Ranade in his book 'THE BHAGAVAD-GĪTĀ OR THE PHILOSOPHY OF THE GOD-REALISATION'. The Bhagvad-Gītā in his reply that Bhakti might be regarded as subject to the influence of the three gunas, for he says, there are among the Bhaktas - the Sāttvika, the Rājasa and the Tāmasa types. Vallabha in his 'Subodhini' commentary on the Bhāgavata mentions 10 types of the Bhaktas of purely love-devotion type - one Nirguna Bhakta, and nine

- the Sāttvika, Sāttvika, the Sāttvika rājas, the Sāttvika tamaś, the Rājas sāttvika, the rājas rājas, the rājas tamaś, the tamaś sāttvika, the tamaś-rājas, and the tamaś-tamaś; but these are the sub-divisions of purely love-devotion of Pusti kind based upon the nature of love-emotion displayed by the Bhakta. The words Sattva, the Rājas and the Tamaś-here convey the sense of 'stabilising of emotion' 'the rising of emotion' and 'torpid state of emotion.' As the Gītā has not this view of the Bhakti-the types, according to the influence of the gunas are not mentioned here. The Gītā's conception of the Purusa is not identical with the Sāmkhya conception of the same. The souls according to the Gītā, are the aṁśas of God. It is the Cit-aspect of the Prakrti. The Gītā calls it Ātman or the Jīva or Kṣetrajña. Throughout the whole of the Gītā, the word for soul is used in a singular number. No doubt the souls are many, but they are not separate from God. To suggest their oneness with God, the singular number is used.

We may here discuss the question whether the Sāmkhya theory of Prakrti is the same in the Gītā or different from it. The Brahma-Sūtras 1-4th & II-1 have refuted the claim of the Sāmkhyas of being regarded as a genuine

explanation of the origin of the world from Prakrti. The Gita though accepts some principles of the Sāmkhya, does not agree with it in many respects. This will be clear from the following points :

THE SAMKHYA

1. The Sāmkhya theory does not accept God as an ultimate principle.
2. Prakrti is the cause of the world.
3. Sattva, Rajas and Tamas are the three qualities of Brahman that bind the Purusas (the souls).
4. Prakrti and Purusa are two separate and independent principles.
5. Prakrti is Jada-having no consciousness.
6. Cessation of activity means sumnum bonum. Renunciation is indispensible. Knowledge is emphasised as a means of Moksha i.e. release from misery.

THE GITA

The Gita accepts God as an ultimate principle.

Prakrti is an aspect of God from manifested whose lower part (Sat-existence part) the world is manifested and from whose Cit-consciousness part, the Rajas souls are manifested.

Sattva, Rajas and Tamas are the qualities derived from God.

The souls are not independent of God-The ultimate principle. They are manifested from the Cit (consciousness) part of God. They are parts of God.

It is both material (jada-Sat) as well as conscious (Cit).

Performing actions disinterestedly, for the propitiation of God is the sumnum bonum. Renunciation is rejected. There is a synthesis of work and Knowledge.

7. It believes in Satkāryavāda and Prakrti as the material cause of the world.

It also believes in the Satkāryavāda, but the cause of the world is God-material as well as efficient cause.

8. It believes in what is, called Vikṛta Parināmavāda (Doctrine of a change of Prakṛti into the world-subject to modification).

It believes in Avikṛta Parināmavāda. Brahman manifests Itself into various forms yet it is unaffected. It is not subject to modifications even in the effect condition.

9. Prakṛti has no relation whatsoever with God. It is controller of the Purusas.

God-God is the controller of Prakṛti.

10. Prakṛti and Purusa are beginningless (Anādi).

Purusottama, Aksara time, Prakṛti and Purusa are beginningless. (Anādi)

11. It believes in many Purusas (embodied souls)

Purusas are three. 1. Kṣara- (perishable world and embodied souls), Aksara (immutable) and Purusottama (Supreme God-personal God.)

12. Bhakti as a means of spiritual life has no place in the Sāṃkhya system.

Bhakti plays an important role in the Gītā.

13. The goal of the Purusa is to escape misery by dissociating itself from Prakṛti.

The goal is the union with God through performance of works, accompanied with Knowledge and devotion to God.

14. The Sāṃkhya system is materialistic and atheistic.

The Sāṃkhya of Gītā is spiritual and theistic.

15. It is analytical.

Gītā-Sāṃkhya is synthetic.

16. It is dualistic-accepting Prakṛti, and Purusa as final principles, whose interrelation is the cause of the universe.

It accepts one final principal whose, pure non-dualistic called Brahman, which is the source of all the beings. It is pure non-dualistic.

However the Sāṃkhya system and the Gītā agree, as regards the Prakṛti and its three gunas, attribution of all actions in worldly life to the Prakṛti, and the passivity of the Puruṣa, the multiplicity of the souls and the transcendence of the effects of the three gunas. To that extent the Gītā reveals the influence of the Sāṃkhya, but it is wrong to assume that the Gītā-Sāṃkhya is influenced by the Sāṃkhya System of Kapila. Historically Kapila's Sāṃkhya system is posterior to the Gītā. The Gītā in this respect is ~~in~~ indebted to the Upanisadic Sāṃkhya which is very old, and which believed in God as an ultimate principle, above Prakṛti and Purusa.

(15)

UNION THROUGH DEVOTION TO PURUŚOTTAMA

The relation of Prakṛti to Purusa, and the influence of Prakṛti's qualities on Purusa resulting in Puruṣa's bondage in worldly life having been explained, Kṛṣṇa now tells him about Puruṣottama-Supreme God, with whom as a devotee he should establish contact.

The Chapter opens with the description of the world-tree, called Asvattha tree in XV-1 & 2. Sāṃkara and Rāmānuja take these two verses as a whole, but T.D. & A.T.

split up into two parts XV-1, referring to the world aspect of the tree and XV-2 to its Samsara aspect. The latter part, the Samsara aspect, has its origin in the first aspect of the world-tree because first there is world creation from Brahman, and then the state of worldly bondage of the souls due to ignorance or want of discrimination between the body and the soul. It was explained in XIII, that the soul in fact is Ksetrajna—but only it has fully grasped its true essence namely that it is the consciousness part of God, and as such, it is different from the body, but this is forgotten by the soul in the embodied condition. Hence he suffers worldly miseries. The Gita therefore at the beginning of this chapter discriminates the world from the Samsara. The world is real, being God's creation, but the Samsara is unreal. It is due to the ignorance of the soul. It is therefore that in XV-3 Krsna advises Arjuna to cut down this tree of Samsara by means of non-attachment or aversion to worldly objects or Vairagya. First two verses, according to the S'.Ad.school, describe the tree of world in XV-1 and the tree of Samsara in XV-2.

The Gita is a work on the Brahmanvada also. It teaches us that all created beings having names and forms is

Brahman. Brahman is not only the creator of the world, but itself is manifested in the reverse forms. According to it, even bad things are manifestations of God. This point is well emphasised in the *Gītā* in IX-19 and in X-36, where it is stated that all concrete as well as abstract things, the terrestrial as well as celestial are the expressions of God's form. In short God is All and at the same time above All. If that is the position assumed by the *Gītā*, not only the world is real, but its evolute-*Samsāra* should be accepted as due to God's will. The S'.Ad. Philosophy believes that God has created world for His *Līlā* (Sport) and for the joy of His sport. He assumes various forms by manifesting His Sat-existence in the material object and Cit-consciousness in the soul. The soul after separation from Brahman forgetting its relation to God, its divine nature, attaches to the worldly pleasers. It is this attachment, which forges the fetters of the *Samsārika* life. The *Asvattha* tree of XV-1 & 2 has these dual aspects. The tree is one but as the tree in its earlier stage, it is the world and in the second stage after the separation of the souls from Brahman, it is known by the name of the tree of *Samsāra*. The credit of

distinguishing the world - Jagat from Samsara for the first time goes to the S'.Ad School. T.D.. and A.T. explain the first two verses bearing in mind the differences between the two. This difference has not been noticed by Sankara or Ramanuja, although Ramanuja holds the world as real. The world-tree has its root upwards in Brahman. It extends its branches i.e. all the souls-downwards-The Vedas are its leaves(XV-1), as the tree growing into Samsara tree..It extends upwards and downwards and is nourished by the three gunas. The sense objects are said to be its blossoms(XV-2).

In the above description, the Vedas are said to be the leaves, because like the leaves the Vedas afford protection to men suffering from worldly miseries. In the Samsara stage, it has extension both upwards and downwards. The souls who betake to God, have upward rise, and those who are attached to the worldly enjoyments, have a downward fall. The former souls become divine and the latter demoniacal though these branches in the form of the souls are of the same tree. Vallabha explains the difference between the world (jagat or prapanca) and the Samsara (in his T.D.N.I.23-24). There he says that

the world is the work of God and therefore, the form of God (Tadrupa) which God has revealed with his divine power of Māya. So it belongs to God, whereas Samsāra belongs to the soul. It is his own creation, on account of ignorance (avidyā). Samsāra can be ended by the efforts of the soul, but the world cannot be ended except by God. It can be withdrawn by Him into Himself again. The creation of the world is nothing but manifestation (Avirbhāva) of God and its destruction non-manifestation (Tirobhāva). The Avirbhāva and Tirobhāva are the two powers of God. The extension of the world-tree, is due to the power of manifestation. The same process is referred to in XV-2 as ascent and descent of the souls - their the upward and downward movements in the worldly state. In XV-3, the Gītā suggests the way of release from the worldly state, by non-attachment to worldly objects. The idea of the Asvattha tree occurs in K.U.II-6-M-U-3-1-1.S.U. or and Ch.U-6-12-1-It is there the world-tree or Brahman tree. The Gītā has combined both these ideas and described them separately in the description of the Asvattha tree - which is real as the world and unreal as the Samsāra. This may, as Dr. Ranade puts it in his Bhagavad-Gītā, corresponds to the tree

Igdrassil or the ash tree in the Scandinavian mythology. Sāmkara explains the word 'Asvattha', etymologically, as that which does not stand to-morrow. He means by it, the tree of the Samsāra. But this explanation is not in keeping with the explanation given by Taittiriya Brahman, 3-8-12-2, where it is stated that Prajāpati stayed secretly in this tree in the form of the horse, hence, it came to be known as Asvattha. This means that it is the tree in which Prajāpati—the creator God made his dwelling before creation. This explains the divine nature of the tree. It is right to call it the tree of Reality or Brahman, which may be understood for 'elan vital' of Bergson—which is the root of the evolutionary process in the world. T.D. and A.T. have correctly grapsed this point and therefore explained this tree in its double character as the world and as the Samsāra. If Sāmkara's explanation is accepted then what the Gītā has affirmed in VII to XI must be rejected. The Gītā nowhere speaks about the unreality of the world, on the contrary, those who say that it is unreal are denounced as demons.

The idea of the Asvattha tree, in fact in a further amplification of the Sruti. All this is Brahman in a figurative manner. The whole world is so to speak extension

of the tree of Brahman-This means that Brahman is at the root of everything. So Kṛṣṇa advises Arjuna to bear this in mind in his worldly state. His nature being Godly, he must try to be godly. Instead of remaining in the worldly state-as a worldly soul, he should become divine soul. For this he must seek God. 'To seek God' means 'to love God', and 'to love God', means 'to be non-attached to worldly things'. This is what Kṛṣṇa desires to say unto Arjuna here.

XV-7-is an important verse showing relation of the soul to God. The Gītā says here very clearly that the soul is a fragment (Aṁśa) of God. God is whole and the soul is its small part-The Sruti gives its measure as being infinitely small-so small that it is equal to hundredth part of the end of hair. The relation, according to this verse, between the soul and God is that of Aṁśa (part) and Aṁśi (the whole), the soul being the consciousness (Cit) part of God. Sāṅkara, however, understands the word Aṁśa as 'Aṁśahiva' like a fragment', as if it were a fragment. He means that the soul by nature is Brahman, but due to Upādhi of Māyā, it seems as a human soul and as such as if it were fragmentary. But this meaning cannot be accepted on the

following reasons.

1. If Sāmkara's explanation is accepted, then it contradicts, what is said in VII-5. According to this, the human soul is the manifestation of God's consciousness as revealed from His higher nature (Parā-Prakṛti). Prakṛti here is God's own nature (mark there the words "My higher nature".)
2. The word used in the Gītā is "Jīvabhuta" and not "Jīvibhuta"-If the later meaning were intended the correct grammatical form would be 'Jīvibhutē'-as if it has become the soul. Jīvabhuta-means 'has become the soul.'
3. Again the adjective Sanātana (eternal) to the soul will not be appropriate to the human soul.
4. The Gītā has enumerated some characteristics of the soul in II-20. The same soul is said to be soul in VII-6, and XV, and Kṣetrajña in XIII and as Puruṣa in relation to Prakṛti in XIV.
5. It is opposed to R̄igveda 10-90-2 which says that all beings are God's part.
6. It is also opposed to the Gītā 2-3-43-
7. It is opposed to the Sruti, which explains the relation of the soul to Brahman on the analogy of spark and fire. The spark separated from fire is

the part of God and yet non-different from it.

The soul is separated from God by manifestation.

8. The soul's size is said to be "anu"-small. That is possible only when it is a constituent of some whole (T.U.5-9-and B-S-2-3-19 to 28-and Vallabha's *Anubhāṣya* on the same). The Brahman is 'the whole' of whom, the atomic soul is its part.

Saṅkara explaining his position in this respect, gives two illustrations of reflection in water, and the sky conditioned by the pot. The first is an example to prove his point by the reflection theory and that of the second by the limitation theory. The first says that just as the sun, reflected in water is mistaken for the real sun in the sky, so the embodied soul is mistaken for Brahman, but really speaking the embodied soul as *Jīva* is only phenomenal. It is falsely believed to be God's *Aṁśa*. It is only the reflection of God in *Māya*.

This theory has been examined by Vallabha in his *T.D.N.I.* and found defects in reasoning. It is supposed by reflection theory that the human soul is a reflection of Brahman, an objects, in the mirror of *Māya*. But Vallabha rejects it on the following points : -

1. An object to be reflected must have some definite form but Sāṃkara's Brahman is formless. It can therefore have no reflection in the mirror of Māyā.
2. It is the law of reflection that an object can be reflected only if the mirror is clean, but Māyā of Sāṃkara is impure, hence Brahman cannot have reflection in the form of the soul.
3. Brahman and Māyā are supposed by Sāṃkara as all-pervasive. By the law of reflection, reflection of Brahman in the Māyā is impossible. It is possible only if Māyā is not all-pervasive.
4. The object to have a reflection must be at some distance from the mirror. The Māyā is, according to Sāṃkara's supposition, very approximate to Brahman. If any line is carved very closely in the mirror, it will not be reflected.
5. The object and the mirror, must not be located in one place, if they are located in one place, there cannot be reflection. The Sruti comparing Brahman and the soul, with birds, declares them residing in the same place. (a tree of Samsāra.)

6. If the soul is supposed to be a reflection of Brahman then it would not perform the functions of movement, rising up etc. as described in the Gītā, XV-10.
7. If the reflection theory is accepted then, when ignorance is destroyed by Knowledge, the soul which is reflected in it will be also destroyed, but the Gītā says that the soul is immortal.
8. If an object to be reflected is covered, with a screen, it will not throw its reflection in the mirror. In the same way, it is not possible for the Maya-enveloped Brahman to be reflected.

Saṅkara's reflection theory is untenable. It cannot illustrate the relation of the soul to Brahman. Nor is the appearance of Brahman as Jīva, due to any upādhi. Nor is it an Ābhāsa-phenomenal appearance. The soul is a reality. It belongs to God as its part.

The word "EVA"—'only' after 'Māma-My' in the above || verse, excludes even the remotest possibility for the supposition of the Saṅkara's explanation as if it were an amsa. Saṅkara derives the meaning that the soul is not a part of Brahman, but appears as such. This meaning is opposed to the teaching of the Gītā.

Rāmānuja takes the word 'Aṁśa', in the sense of 'Visesaṇa'-an adjective. The relation between Brahman and the soul is like that of an object and the qualifying adjective in grammar-when we say "a white cow", we qualify the noun 'cow' by an adjective 'white'. Whiteness is a quality (adjective) going with the noun 'cow'. The soul is similarly an attribute of God, inseparately connected with It-in the causal state or an effect state of Brahman. Niṁbārka understands Aṁśa as power of God. The soul is a power of God. Madhva says that the souls as Aṁśas are different from Brahman, like the hands, feet etc. the parts of the body.

Vallabha takes the 'aṁśa' in the sense of a part which belongs to God. Hence even though the soul is a separate entity, it is not different from Brahman. It is like a spark emanating from fire. Bādarāyaṇa has supported this theory in his B.S. This is exactly the view of the Gītā.

XV-16-17-18, express the relation of Kṣara, Aksara and Purusottama or souls, Aksara and Supreme God. These three are separately mentioned as Purusas-but Purusottama is Supreme. Kṣara means perishable. All objects that are subject to change in accordance with the Will of God, are said to be Kṣara Purusa(VIII-4). Aksara is another Purusa(VIII-3).

Purusottama is third one, standing High above Kṣara and Aksara. This does not mean that the Gītā believes in three Purusas as being separate. It only suggests that all perishable changing forms, are one aspect of Supreme God and the eternal imperishable Aksara is another aspect of God. The ultimate Reality is Puruṣottama. The manifest form-the world and souls is its physical ādhibhūtika, the unmanifest form called-Aksara is spiritual (Ādhyātmika) and Puruṣottama is Ādhidaivika. Vallabha has explained these three forms of God in his "work" Siddhānta-Muktāvali by an example of the river, Ganges. The water form of the Ganges is the physical form of that river, its being a place of pilgrimage, the spiritual, and its being accepted as a goddess is the divine form. The S. 'Ad. school follows Vallabha in interpreting these verses and in explaining their relation to Supreme God. The idea of Puruṣottama is indicated in the Gītā previously in VIII-8 & X-12, as Parama and Divya Puruṣa in VIII-22, as "Para Puruṣa" and in X-15, by the word Puruṣottama. It is also indicated in X-12.

That the Kṣara and Aksara are regarded as Purusas proves that they are not devoid of consciousness. Some understand Aksara as Prakrti of the Sāṃkhya but this meaning

is wrong. The Śāṃkhya Prakṛti is not identical with Puruṣa. It is of feminine nature. Again it is devoid of consciousness. Aksara is to be understood only as the unmanifest form of God. (XII-1-3).

The use of 'EVA ONLY' after Kṣara in XV-16, conveys that even the Kṣara is Aksara, though it seems to be subject to changes. The change is not its essential quality. The change is only the expression of God's will to become manifest. So Kṣara is only the functional aspect of God, manifested in all the beings, the other aspect of Knowledge, is Aksara remaining for ever in the unmanifest form. In other words, God's static energy is conserved in Aksara-form and Kinetic or Dynamic expressed in Kṣara Puruṣottama as Supreme God above these.

The Gīta does not indicate that the Kṣara and Aksara are different from God, but that they are only two separate aspects of God—the unmanifest and the manifest of Supreme God. The Supreme Reality is pure without any dualism. This is the interpretation of the Vallabha School.

The word 'Puruṣottama' for Supreme God, seems to have been used for the first time in the Gīta. The Idea of Supreme God is expressed by the word "PURUṢA" in the

Māndukyopanisad distinguishes it from Aksara in II-1-2 by the words Divine Puruṣa. It is said as higher than Aksara in II-1-2. In II-2-1-, it is said to be Varistha-Highest. Originally God was only Purusa but in course of time the Purusa idea developed into Purusottama.

In his commentary on the above verse of the *Gītā*, Śaṅkara understands Jīva by Aksara Purusa. He says that this Aksara is *Kutastha*, because it - the soul is centred in *Kuta-Māyā*-illusion or ignorance. The Jīva being enveloped by *Māyā* is said to be here as Aksara. Brahman or Absolute Reality is said to be Purusottama, because it is not subject of *Māyā*. It is only Reality without any differentiation of *Cit* and *Acit*. There by he means to say that Ksara Purusa - the word (acit) and Aksara - souls (cit) are unreal, only Brahman is real. He regards Brahman as an ultimate principle. According to him, the *Gītā* describes this ultimate Principle by the word Purusottama. This view of Śaṅkara cannot be supported by the *Gītā*. The *Gītā* does not use the word Aksara in the sense of the individual soul. For that the *Gītā* uses the words like *Ātmā* (II), *Kṣetrajña* (XIII), *Purusa* (IV) and *Jīva* (XV). To identify the individual soul with Aksara the imperishable

or unmanifest Brahman, is nothing but deliberate misunderstanding of the *Gitā*. According to the *Gitā*, the acit and cit-both are real-because they express the Sat(existence) and cit (consciousness) of God. AKSARA, according to the *Gitā* is not the individual soul but higher than that. It, according to the S'.Ad.school, is and of impersonal form of God-which is said to be the abode of God. Sāmkara's meaning of Aksara as Māyā Sakti and Aksara Puruṣa, the individual soul, subject to the influence of Māyā is not acceptable.

Rāmānuja takes Aksara Purusa to be the emancipated soul.

The *Gitā* emphasises the reality of the mutable as well as the immutable forms of God-Ksara and Aksara and says that Supreme God as Purusottama stands above them as he combines in Himself both these even in causal state and unmanifestation.

XV-20 says that this teaching about Purusottama as Supreme God, is the most secret (Guhyatama)teaching of the *Gitā*. Arjuna is therefore enjoyed to turn all his thoughts and feelings to Him, for union with Him. It also suggests that if he has intelligence, he should use his intelligence in Knowing that Purusottama is Supreme God.

As a devotee therefore, it becomes his Dharma to seek Supreme God and establish his contact with Him.

From the S'.Ad. point of view we come across the following principles enunciated in this chapter.

1. The world is rooted in God. It is the work of God- It is real(XV-1).
2. The Samsara is different from the world. It is due to ignorance of the soul. It is unreal(XIV-2)
3. To cut off the worldly bondage, non-attachment or Vairagya is necessary (XV-3).
4. One should seek the Supreme state(God) from which there is no return (XV-4).
5. The state of God is obtained only by those who are free from egoism, self-respect etc.(XVI-5.)
6. That Supreme state of God is much above the sun, the moon, the fire(XV-6.)
7. The soul is a fragment (amsa) of God (XV-7) and it is the Lord of body in the embodied condition and enjoys the objects of the senses. XV-7/8.
8. God resides in one's heart. Only those whose hearts are pure can see Him. He is not perceptible to impure hearts.
9. The sun, the moon, the fire, the earth are the forms of God. They are the Vibhutis possessing some quality

predominantly (XV-12-14). Even physical faculties such as memory, wisdom express God's potentiality in them.

(XV-15)

10. In this world, there are only two purusas-Kṣara perishable and Aksara imperishable. But God is best of them. He is therefore called Purusottama. ? He is Supreme God (XV-16-17-18).
11. Union with Purusottama should be the goal of the devotee. He should love Him, with all his heart. This is the most secret teaching of the Gītā.
XV-19-20.

A NOTE ON THE GĪTĀ COSMOLOGY:

God is the material as well as efficient cause, who reveals the world and the souls, through the instrumentality of His power called Māyā. The Gītā explains this in VII & VIII. In VII-4-12- the creation is divided into the sentient and the non-sentient ~~Selves~~, the former proceeding from the Para or Higher and the latter from the Apara or Lower, Prakrti of the Lord which is the conscious and the unconscious parts of God. This is a theistic cosmology. That God is immanent and Transcendent is indicated in VIII-3-4-20-21, and IX-4-10. In VIII-3, the

Gītā teaches how the transcendent or Kutasṭha becomes introspective and starts the process of creation. Not only the souls, but also their bodies, organs, functions, feelings, emotions and sentiments also psychic and moral qualities in men, endowing different individuality with varying proportions of them. (XIII-5-6-X-4-6) are due to God's Will. All these are the expressions of Brahman, and therefore they are real. They are pure manifestation of Brahman-Suddha. All this indeed is Brahman 'Sarvam Khalu idam Brahman.' Though Brahman is manifested in many forms, it is one, non-dual. This is the doctrine of S. Ad. philosophy, propounded by Vallabha.

This theory of Triune-unity of Aparā Prakṛti (Physical universe), Parā, Prakṛti (individual souls) and God seems to have been suggested from VIII-3-4.20-21, mentions these types as Vyakta (Vyāsti-Ādhībhūta) Avyakta-Aksara and Supreme God as Ādhidaiva. As macrocosm, God has the three forms-Prakṛti, Purusa, and Parmātmā, XIII-19-22 and as Microcosm, as Kṣetra (body), Kṣetrajña (Jīva), The Lord. In XV-3-4, Mahad Brahmani.e. Prakṛti is said to be a womb or a Matrix and God the father. This means God is both a material cause and efficient cause of the universe. The Gītā reiterates its view on cosmology in

different places, in different words, but the sense is the same. It is the principle of the S'.Ad.philosophy, that the world, being the existence part of God, is real. The individual souls are real, because they form the consciousness part of God. It is God who has manifested Himself into the world and the souls of His own Will. This S'.Ad.view is supported by the Gītā.Rāmānuja almost holds the same view. The source of all the created beings and Aksara is Purusottama. He is 'Ūrdhva Mūla', (XVI), because its root is in Supreme God(Ūrdhvam)-the created forms, being the branches of the world-tree going downwards.

The word 'Purusa' is explained by Vallabha in his Subodhini on the Bhāgavata 1-3-1 as under :-

1. One that dwells in the 'pūra' which means 'body' and the 'word'. The individual soul & that Antaryāmi(God).
2. One that pervades the universe-Aksara Brahman.
3. One that burns the sins i.e. God.

The first two meanings are given in the 'Puruṣa Viddhi' Brahman of BṛhadāraṇyaKopanisad and third in its 'Madhu Vidyā'. In this chapter Kṣara Puruṣa is the individual soul, because it has its location in ~~the~~ body and Aksara is also Puruṣa because it pervades the whole universe. In fact,

these two Purusas are the forms of God. Just as Prakrti is one form of God, so is Purusa.

SUMMARY:

The purpose of this Chapter, is first to explain to Arjuna, the nature of world and souls (Kṣara Purusa). Aksara (the unmanifest), and Purusottama, and to bring home to his mind that Purusottama is the highest form of God and that his final goal is to attain Him through devotion. Sāṅkara's explanation of Aksara in XV-16 as 'The Lord's power of Illusion and in XV-18 as the seed of the world tree(i.e. the soul). (Power of Illusion). Rāmānuja takes it as the liberated soul. But both these explanations are not correct. They do not harmonise with the spirit of the Gītā which understands as the unmanifest form of Brahman, in Chapters IX, X and XII. In this respect, the Vallabha school is consistent throughout. The devotion to Purusottama is indicated both as a way for transcendence of the Gunas, suggested at the close of Chapter XIV, and as a way to reach the state of union with God. It means that the devotee should rise above the world, and the unmanifest Brahman and seek shelter of Supreme God. He should not make his aim of life of seeking only worldly happiness through 'Work' nor the happiness of Mokṣa, through Knowledge of 'Aksara' but get the happiness of union with Supreme

God, by devotion which is 'Love' for God; Even for the attainment, he has to work and get Knowledge, but these two should not be the guiding principles of life. They should be used in the service of God, through devotion.

(16)

UNION WITH GOD THROUGH VIRTUOUS CONDUCT

The Divine and the demoniac qualities. This Chapter is entitled as the Daiva-Asuric Guna yoga, which is a mode of union with God-for a devotee. Even as a devotee, he must have an ethical code of life. He must cultivate good qualities, designated here as divine and shun demoniacal qualities. In short he must accept some virtues and avoid vices.

XVI-1 to 3 mention the divine qualities. They are fearlessness, purity of mind, knowledge and yoga, charity, self-control and sacrifice, study of the scriptures, austerity and uprightness, non-violence, truth, freedom from anger, renunciation, tranquility, aversion to fault finding compassion to living beings, freedom from covetousness, gentleness, modesty and steadiness, vigour, forgiveness, fortitude, purity, freedom from malice and excessive pride. Those who seek union with Supreme God should possess the above qualities.

The qualities the demonical temperament are set forth in XVI-4. They are ostentation, arrogance, excessive pride, anger, also harshness and ignorance. The divine qualities tend to the release from the world, and the demoniac to the bondage of the world. The latter do not understand the way of action or renunciation. They do not speak truth. They think the world as unreal. These are lost souls of feeble understanding and of cruel deeds. They look upon the gratification of desires as their highest aim. To eat, drink, and be merry, is their motto of life. Their vision of life is extremely limited. They are after power, pelf and fame. Their destiny is a foul hell. They depise God in men and animals. They are subjected to a cycle of births and deaths. Such persons have no faith in scriptures. They perform rituals, disregarding the scriptures.

The functions of these qualities are mentioned in XVI-5. The divine qualities become a cause of liberation and the demonical qualities, cause of worldly bondage. But Krsna says that as he is a divine soul, he must not fear the worldly bondage.

In XVI-6-although the Gita mentions the two types of the souls-the Daive and the Asura, the Vallabha school understands that three types are mentioned-2 types of the Daiva namely Pusti type and the Maryāda types. Vallabha

names these types as Pusti, Maryādā and Pravāha souls in his work, P.P.M. There he also explains origin and also their functions. The Vallabha school has gone beyond the scope of the Gītā.

Emancipation, the result of the cultivation of the divine qualities according to S'.Ad. school, is the Sāyuja or attainment of union with God. According to Śāmkara, it is merging of the soul into Brahman. The ideal life according to Vallabha is that of a devotee, and according to Śāmkara, it is that of a man of Knowledge or a Saṁnyāsin and according to Rāmānuja, it is that of a man who aspires for self-realisation. Accordingly is understood, as a Bhakta, Jñāni or a worshipper of God. Whoever he is, but he must cultivate the above divine qualities for securing freedom from the worldly bondage which is their goal, but S'.Ad. school points out that mere freedom from worldly bondage is not enough for a devotee; he is to go even higher than that. It is with that view that the word used in the Gītā is Vimokṣa with a Prefix- 'Vi' suggesting the sense of the excellence and not simply 'Mokṣa'. This means that freedom in the form of Mokṣa wished for by the Gītā in the case of a devotee is the union of God, from which not only that there is no returning to this world after death nor merging

of the soul into the Absolute, but participation in the joy of the *lilas* of God in its individual personality. All this sense is suggested by the prefix "VI" before *Mokṣa* in XVI-6.

The above list of the divine qualities is intended for a *Maryādā* Bhakta. The *Pusti* Bhakta being in a higher stage in which he has acquired fitness for the grace of God, through his love devotion does not need these virtues to be cultivated, because they are already there in his state of *Pusti* Bhakti. They are part and parcel of his Bhakti—or rather interwoven inseparably. This point has been discussed in *Anubhāṣya* on B.S.3-4-26 and in B.S.3-3-26. However *Vallabha* mentions *Viveka* (discrimination), *Dhairya* (patience), *Āsraya* (surrender) and *Naiscintya* (freedom from anxiety) in his *Sodasa Granthas* as being helpful to the *Pusti* devotion. The Divine qualities mentioned here are to be understood, according to *Vallabha* as belonging to a *Maryādā* Bhakta XVI.1-3 mention the divine qualities and 4 the demoniac qualities, *Abhaya*—fearlessness is mentioned first, because it is acquired only when the devotee reaches the high level, of which ensues as a result of the Knowledge of bliss of Brahman. The passage in T.U. says that one who has experienced the bliss of Brahman, through Knowledge can

possess fearlessness, but that depends upon the perfect purification of the mind, which is the result of the application of Knowledge to God. Thus from the list it will be obvious that the highest virtue is fearlessness, a devotee of God is not afraid of any power, earthly or celestial, because he does not care for any worldly gains such as wealth, fame, power, etc., nor the lordship over the Gods in heaven, nor Mokṣa in the form of merging into Brahman. When Kṛṣṇa mentions fearlessness as the first quality he intends that Arjuna should reach that higher level in which he can be blessed with union with God, but that stage will come later on, for the present he is to fight fearlessly, believing that he is God's man, and fighting under God's behest for God's mission.

Saṅkara believes the reference to the materialists (Lokāyatikas) like Čārvaka. They do not believe in the existence of God. They reject soul and life hereafter. They believe that everything which exists, including the mind is due to a particular combination of the four elements: earth, water, fire, and air. Čārvaka regards sensual pleasure as the summum bonum of life.

The Gītā does not denounce the materialists, only as the Asuras, but also those who know the world as unreal.

Saṅkara is a Māyāvādi. He thinks the world unreal. Rāmānuja and Vallabha know it real. Saṅkara's position has been refuted by Rāmānuja and Vallabha in their commentaries on the B.S. Here a few points may be noted, from Vallabha's criticism.

1. A thing cannot be produced, unless it has existence. If it cannot be produced so the world must be supposed to have existence-reality(B.S.2-1-15).
2. In Upanisad passage, this was 'Sat' in the beginning, and All that has existence is real also proves its reality. The B.S.2-1-16 declares its reality in the past, present and future.
3. Before its manifestation, it was non-manifest(Asat) in Brahman. This non-manifestation does not deny its existence(B.S.2-1-16.)
4. B.S.1-2 declares that Brahman is its material cause. It is not only the work of God, but its emanation (Avirbhava).
5. T.U.2-7, says that, Brahman has revealed itself as the world. If Brahman is real then the world, on this account, must be taken as real.
6. The world cannot be like a dream phenomenal which have no existence in the working state, but the world is experienced by all, so it is real.(B.S.2-2-28).

7. If the world is believed unreal, then the Vedas and the means for Mokṣa mentioned in them, must be unreal-as they exist in the worldly state. Not only that but Knowledge and liberation will also be unreal.
8. Chh-4-3-14-1: All this (jagat) is indeed Brahma also contradicts the unreality of the world.
9. Śaṅkara's theory of the unreality is contradicted by the Gītā VI-6-which describes God as the source of origin and dissolution of the world and by VII-7, IX-4 and X-42.
10. In XV-1, which describes the world tree, it is said to be rooted in Supreme Brahman (Urdhvamūlam).

On these reasons Śaṅkara's theory of the unreality of the world cannot hold good. It contradicts the Gītā and ^{and Rāmānuja} Valleśha explain it, adequately. The Gītā believes that the world is real, that it has the basis in God, that it is not without a cause and without any purpose. The cause of the world is God, and it is revealed by God by His Will to be many.

The B.S. explaining the purpose says that the world is revealed (created) for God's lila or sport. This is also view of S'ad school, but the purpose of God's lila is not indicated in the Gita. Sankara does not make Non-qualified Brahman as the cause of the world, but qualified and Maya conditioned Isvara who is unreal. But even this is unacceptable as it is opposed both by the Upanisad and the Gita and B.S.

The XVI-29 enumerates three vices, passion, anger and greed, which constitute the triple gate to hell leading to the damnation of the soul. Arjuna is warned against being their victims. In XV-22, they are said to be the gates to hell. A man desirous of liberation must be free from them. This is the teaching of all the scriptures. Arjuna is therefore advised in the last verse to shape his conduct in accordance with the behaviour-rules of the scriptures.

A man should regulate his conduct not in conformity with the social convention or one's own conscience, but as dictated by the Sastras. The above divine qualities are all mentioned in the scriptures. Ordinarily they should be strictly practised but under special circumstances, such a situation may arise that their practice may lead to damage to the wider interests of spiritual or devotional

life, in that case, also they should be strictly followed at any cost, even at the sacrifice of the worldly interests. If they come in the way of devotion, then they may be ignored. The divine qualities are mentioned as being helpful to devotion.

Almost all the religions of the world have some ethical codes e.g. Ten-Commandments of the Jewish faith and Sermons of Mount of Christianity. The Arya Astāṅga Mārga of the Buddhists, the four anuvrātās, five samitis, three guptis, and four bhāvanās of Jainism are ethical codes taught as helping religious life.

Lokamānya Tilaka explains the utility of the divine virtues in enabling a man to render service to the country as a self-less man. Justice Divatia thinks that the purpose of ethical code in the Gītā is to enable a man to regulate his behaviour in social relations and to do service to Humanity. Dr. Ranade thinks and he rightly thinks that it is intended as a way for God realisation. The atheists who do not believe in the existence of God, accept some ethical principle governing the behaviour in men. They accept ethics but not religion. But the theists accept both religion and ethics for a religious life. Of course

to them, religion is of higher value than ethics. Ethics is to assist religion as its hanmaid. If ethics directs the man to the path for his upliftment, religion sustains him with an inner strength on the journey. Ethics supplied the force to the soul from outside; and religion supplies it from inside. For the soul's upward movement to spiritual life, both these forces are necessary. So one cannot be separated from another. However the force of religion is mightier than that of Ethics-which under peculiar circumstances may be dispensed with. A man of religion must speak truth, but under peculiar circumstances, he may hide it, for a greater cause, in the soul's struggle for achieving God's purpose, as His instrument. This means that for spiritual life Religion is of higher value than that of morality. However Religion needs assistance from Morality. Without its assistance religious life or spiritual life will not be perfect. It is an aid to religious life, here in the Gita according to S. Ad. school, to the devotional life, the importance of the divine qualities is emphasised. The divine qualities decide character of a devotee whose aim is union with God. The devotee does not put forth deliberate efforts to get those qualities, but they become

manifest in his behaviour naturally. A devotee believes scriptures to be the word of God, and therefore, he accepts it, without any reasoning or hesitation. This chapter emphasises the fact that Religion is not independent of morality. Religious life has to be built and cemented by morality. Religion without morality misses the vision of God. Morality imparts dynamic force and helps in making progress for religious life; quick and free from obstacles, but the morality also should be directed towards God.

(17)

UNION THROUGH FAITH IN THE SCRIPTURES.

The Ethical code propounded in ^{the} 16th Chapter ended with emphasis on its strict adherence, because Kṛṣṇa says it is derived from the scriptures. Kṛṣṇa also made a suggestion to Arjuna that as it is derived from the scriptures devotees should be guided by it in their worldly behaviour as being helpful to God, devotion. He should accept the scriptures as an authority for his conduct and not social convention, customary usage, conscience or reason. In the western books on ethics there are different schools, known as the Hedonist, Intuitionist, Rationalist and the Utilitarian etc. and they advocate pleasure or utility or self-realisation as the motives for moral conduct.

Kant believed that one's conduct should be in accordance with 'reason', regardless of consequences. Butler thought, it should appeal to conscience, if one liked to do certain things in a certain manner, he should do it, without being deterred by any external authority. The utilitarians test the validity of conduct in its utility value to the public good. Some however go to the length of saying that the moral conduct must have no ulterior motive except that of self-realisation. The *Gita* values it in its being useful for God-realisation or union with God, through performance of disinterested action, Knowledge of God and Bhakti-love for God. It culminates into the the Beatification or experiencing bliss of God.

Now in this chapter Krsna explains that the devotee must have faith in the scriptures. Faith is an important thing. It is the very basis of life in general. For a religious life it serves the purpose of cement. The possession of the Divine qualities mentioned in the 16 chapter is the foundation for the building up of religious life. But both the foundation and the building cannot be built without cement which impart solidarity to the building.

Here it should be noted that the word FAITH does not mean acceptance of a belief, but rather in the words of

Dr.Radhakrishnan "It is striving after self-realisation by concentrating the powers of the mind on a given ideal."
" (P-343-The Bhagavadgītā). S. Ad. school improves this by stating that ' faith is striving after union with God by concentrating the power of the mind on Purusottama (Supreme God). That this is also a view of the Gītā need not be reiterated. To the querry of Arjuna in XVII, Kṛṣṇa gives a lengthy discourse in 27 verses in detail. Arjuna asked what is the position of those who neglected the scriptures*- You say that all should trust the scriptures and save their conduct in accordance with the scriptures. But there are men who perform their actions but ignore the scripture. Please explain to me the difference regarding the faith between those who perform action in accordance with the Sāstras and those who completely ignore them.'

Samkara commenting upon the word 'Sāstra' in XVIII, argues that the nature of his faith does not depend upon conformity to scriptural injunctions, but on his character and worship he adopts. This interpretation is antagonistic to Gītā. The Gītā stands for faith in the authority of the scripture, But Samkara deprecates it. Rāmānuja accepts the word literally. He understands scriptures as holy books and

he says that those who Violate the scriptures out of
ignorance or ~~without neglect~~ whether with faith or without
faith are to be condemned. The S. Ad school believes in the
infallibility of the scriptures by which it means, the
Vedas, the Gīta, the Brahmasūtras and the Bhāgavata and
also the Pūrva-mimānsā, the Purāṇas and the Śruti works,
which are harmonious to the above four Sāstras. The school
observes that even the works of holy persons, propounders
of divine faith, teachers of God, Knowledge etc., if they
help a man to lead him to the devotional life. The question
of the authoritativeness of the scriptures has been
considered by Vallabha in his T.D.N.I. There, he says that
only word 'testimony' should be accepted as an authority.
By this he means the scriptures which give Knowledge about
Supreme Reality. The work of the writers on worldly topics,
no doubt fall under the category of word testimony, if they
are the works of trustworthy persons whose views will be
accepted universally. But as their works are of temporal
character they cannot be accepted as an authority in the
matter of Knowledge of God. Purusottama- the follower of
Vallabha has amplified his point by declaring the futility
or invalidity of other authorities such as perception,
inference etc.

The S'.Ad. view-point regarding the scriptures is that they impart Knowledge of God and teach the ways for emancipation from worldly bondage and union of soul with God. The faith in the authority of the scriptures as taught by the Gītā here, is to emphasise its value in God-devotion.

Kṛṣṇa's reply to Arjuna given in XVII-2 to 28 Kṛṣṇa says in XVII-2, that faith is natural to every man. Each man is born with faith. It is inherited from the impression or desires of past lives. All men cannot have the same kind of faith. It varies according to natures of men. One man may seek by his faith, fulfilment of selfish desires and some, the good of others and some by God. It all depends upon the innate temperamental tendency of the man. This being the case, there cannot be uniformity in the behaviour of men in their actions.

Śaṅkara takes the word 'Svabhāva' in XVII-2 in the sense of the impressions or desires of the previous life, inherited at the time of birth, and Rāmānuja in the sense of taste or attitude (Ruci), S'.Ad. school in the sense of nature or temper.

This faith is of three kinds: Sattvika, Rājas and Tāmas.

It is reflected in man's behaviour according to his mind (Sattva). Faith is the rule of life. A man lives by faith alone. Life without faith will be barren and desolate. If this support of faith is taken away from the life of a man, it will at once totter down and be shattered into pieces. Even the social relations, be they of political, commercial or economical kinds will not be possible without faith. By faith one man trusts another in his dealings with another man. A traveller travelling by a railway train, has to trust the Engine Driver and the guard. A merchant transacting business with another merchant cannot carry on his business without trust. An officer trusts his subordinate and the master his clerk or servant. Even great enterprises in the industrial field are conducted on simply by faith in the skill of the organisers. The scientist pursues his research, only being enthused by faith. Thus we see, that faith is predominant in all walks of life. It is like a load-star, pointing to the proper direction to the boat of life, sailing across the ocean. For this reason, the Gita rightly asserts that a man's life is nothing but of faith. It is the essence of his life, but as stated above it is not of one kind. It is triple.

The Sāttvika faith is pure, enlightened with Knowledge and disinterested. The Rajas is selfish, and the tamas is impure due to ignorance. The result of the Sāttvika faith is peace, illumination and equipoise of mind that of the Rajas-mental and perturbation, heat and fury wasted in misery and troubles—that of tāmasic faith is rigid state of mind, unilluminated, sunk for ever deeply into degradation without any hope of recovery. Men who represent the first type, have upward look-towards God-those representing the second towards worldly life and its happiness and those of the third Kind look downwards towards hell. The Sāttvika faith paves way to God-realisation, the Rājasika to elevated position in the world, and the Tāmasika, to the hell. The happiness secured by the first is of the soul that of the second, of the body and senses. The third type of representing Tamas faith have no hope for happiness. To them, life is all eternal darkness. The first Kind of faith tends to ennoble personality. The second one, to distort it, and the third, kind to annihilate it. Having thus set forth the differences of these kinds of faith Kṛṣṇa tells him, that a man seeking God, must do his sacrifice, austerities, and charity-with faith, in accordance with the scriptures, but the faith must be "Sātvika"-pure supported by Knowledge and dispassionately or disinterestedly. He then explains to

him about three kinds of sacrifices—according to the above three gunas in XVII-4.11.13 about three kinds of austerities according to the gunas and their other three sub-types of body, speech and mind of each one of them i.e. nine types in all in XVII-4-19 and three types of charity in XVII-20-22.

The Gītā condemns those persons who inflict torture on their body in XVII-5—It is not the proper kind of discipline of body. The real kind of discipline of body is by way of cleanliness. While explaining this verse, A.T. takes the word "Antahstha" as referring to God, the In-dweller of men. It says that the body is given to men for devotion to God who dwells in the heart of each man, but through ignorance people torture it in the belief of practising penance.

Remarking on the value of the sacrifice 'A.T.' says, it should be performed, not for the happiness of heaven, nor for spiritual happiness in the form of peace and equanimity of mind or self-realisation, but for having bliss soul's union with God, or grace of God. This meaning is rather far-fetched. The Gītā does not refer to this kind of happiness, resulting from the performance of a sacrifice.

Having enumerated the three Kinds of sacrifice, austerities and charity, and explained the superiority of the Sāttvika Kind over other two kinds, Kṛṣṇa advises Arjuna to regard them as important disciplines.

The Gītā here speaks only about three disciplines—sacrifice, penance and charity. They are intended from three different points of view—which may be given below:

A man has three obligations (duties)—one unto God, which is discharged by the sacrifice, second unto himself through the austerities, and the third unto society, through charity. Each one of these obligations or duties is a Dharma to the aspirant of spiritual or devotional life.

1. The sacrifice-Dharma to God.
2. Austerity— to one's self—for self-purification and re-generation of the soul.
3. Charity — Dharma to society—doing good to other men.

These three words may be understood in the above sense, but A.T. will explain otherwise taking 'sacrifice' in the sense of the service to God, austerity-tapas, 'experiencing pangs of Separation from God'— and charity as symbolising as Samarpana to God. So far the Gītā is concerned, it is not correct to understand these words in these meanings, adopted by the Vallabha School that they are to

be performed for propiation of God, for securing God's grace. The performance of this Dharma, should be accompanied with a formula "AUM TAT SAT". These words symbolise the names of God "AUM" stands for ultimate principle. It expresses the absolute supremacy of God. "TAT" i.e. 'THAT' suggests that God is the final goal and "SAT" , suggest God's existence in all objects and actions and also His goodness. So while performing them, one should remember that they are to be performed for God, 'AUM' who is ultimate principle, above the world, and who is the final goal and who is Good.

AUM has been referred to by the *Gita* in VIII-13, where it is said that one should think of God as 'AUM' on his death-bed in order to attain *para-gati*-Supreme state.

Māndukya Upaniṣad identifies AUM with Pranava which stands highest, above three stages of the soul-the sleeping condition, dream condition and waking condition or three Kinds of consciousness in the physical, the psychical and the spiritual levels.-transcending the denominations of the soul, as *Visva*, *Taijas* and *Prajñā*.

Aurobindo gives the following explanation in his 'Essays on the *Gita*' Part-II, p-303.

The formula ~~AUM~~ TAT, SAT, is the triple definition of

Brahman. TAT-'That' indicates the Absolute, SAT indicates the Supreme and universal existence in its principle-AUM is the symbol of the triple Brahman, the outward looking, the inward or subtle and the superconscious causal Purusa. Each letter A.U.M.indicates one of these three in ascending order and the syllable as a whole brings out the fourth state, Turiyā, which rises to the Absolute.

These are the three names of Brahman, as Supreme God, (Aum)-Transcendental, ~~as~~ unmanifest God(Tat), and all - pervading and manifest in all objects(Sat). Thus three forms of God-Ādhidaivika, Ādhyātmika and Ādhibhautika are indicated here by these three words.

Śaṅkara understands Brahman in the genitive case in XVII-23, in the sense of the Vedas, 'T.D.' in the sense of the Vedas and Purusottama, but 'A.T.' in the sense of Purusottama only. (As T.D.).

Arjuna is once more taught in XVII-28, that acts of sacrifice, penance and charity must be performed with faith in the scriptures. That means, the scriptures should be strictly followed in their right spirit. They should not be followed blindly or by their letter only. Before undertaking these acts one must think ~~before~~hand, about their why, the whereabouts and the ends to be achieved. So the faith must be supported by intelligence, otherwise every

energy expended will be wasted-the faith will prove barren or may endanger the prospects of spiritual life. The conclusion arrived at here is that, acts performed with faith in the scriptures are good, and those performed without faith are not good. They are ASAT. The Gītā expresses its belief that faith in the scriptures will always give right guidance. It will never lead one astray. Thus, the chapter appreciates value of faith as a necessary element in devotional life, in addition to the possession of divine qualities. Thus the chapters XVI and XVII bring home to the aspirant of spiritual or devotional life-the importance of possession of divine qualities and faith in the scriptures. These two divine qualities and faith should be integrated and imprint the stamp on the character of a devotee, fit for union with God.

Although the Gītā refers to three types of faith as mentioned above, A.T. derives NIRGUÑA type also, which is to be understood. It says that Arjuna is advised to aspire for that faith which is supreme faith and also of transcendental nature. But even this interpretation cannot be credited as there is nothing in the Gītā to support it.

Summarising the teaching on faith, the Gītā says in XVII-23 to 26-that in performing the above Dharma i.e. the

sacrifice, austerity and charity, one must perform them with mind on God.

It further implies that the devotee should have faith in the scriptures. He should derive his rules of conduct from them, and do all his duties, keeping in mind, God having existence and conscience manifested in the world and the souls. Arjuna as a devotee is on the plain of Pusti-Maryādā devotion, hence faith in the scriptures is taught here. The higher pure Pusti souls have no need of the scriptures. They seek nothing but love for God and His grace. As the Gītā is not a book on the pure Pusti 'Bhakti', the faith in the scriptures is emphasised. 'Devotion' should be in accordance with the scriptures.

(18)

UNION THROUGH COMPLETE SURRENDER TO GOD

This Chapter is in the form of a summary of the Gītā teachings. It is entitled 'Mokṣa Samnyāsayoga' in some Gītā texts, but S'. Ad. school names it as 'Ātmanivedana-Bhāgavata-Saranayoga', or 'Pārapatti Yoga', it ends with the teaching of "Surrender of God.".

In XVII the Chapter Kṛṣṇa, told Arjuna to perform all his acts-of a sacrifice penance and charity with faith

in scriptures, because the scriptures instruct men to do them for the sake of God.

They must not be abandoned, but must be done, giving up one's own desires-without any personal interest in them. Here Arjuna by way of further clarification puts a question to Krsna asking him "Well, I have understood your teaching. You have explained fully my Dharma which lies in the performance of my duty disinterestedly. This means that I must not abandon work. I must do it, only I should give up desires. You do not ask me to give up desired actions, but desires-If this is your teaching, then I want to understand the difference between the 'Samyāsa' and 'Tyāga'. Are these two not identical? I think they express the same sense." To this Krsna replies, "No, they are not the same. 'Samyāsa' means as you have said, 'freedom from actions-prompted by desires and the 'Tyāga' does not mean, abandoning actions, but abandoning desires i.e. doing them without any personal desires. In the Samyāsa a man refrains himself from doing work, altogether in the Tyāga he does perform work, but is not influenced by personal desires. He does it for God's sake without attachment to fruits. Such a man is totally indifferent to the results of the deeds-whether they bring him success or failure. He leaves it to God.

Whatever may be the result of his action-pleasant or unpleasant, he resigns himself to it. Even if he has to suffer, his faith will not slacken, because he thinks, he has neither to gain, nor to loose anything by the pursuit of his work. Kṛṣṇa says the second way of work-of Tyāga way, is better than the first. In the first way of Saṁnyāsa, the body does not work. It remains in-active, but there is no certainty that the mind is not functioning. In the second way, the mind is inactive-dispassionate, but the body functions. The word 'Saṁnyāsa' has been used in the Gītā in IV-20 and V-13.

Śaṅkara thinks that this verse is intended for ignorant persons, because Kṛṣṇa says to Arjuna in V-6, it is difficult to attain. Arjuna is not on a higher level of Knowledge, hence Kṛṣṇa does not recommend him the Saṁnyāsa, otherwise, as he says that the Gītā teaching inclines to Saṁnyāsa. This sense is not acceptable to Rāmānuja and S'. Ad. school.

The institution of Saṁnyāsa was well known to the ancient Āryans. It had also its usefulness in the spiritual life. The Āryans, marked for the development of spiritual life, the period of life into four parts-of a celebrate as a student, of a householder, of a forest dweller and of an

ascetic. In the last stage, a man aspiring after Mokṣa was required to detach himself completely from worldly activities and devote all his time to meditation and realisation of Brahman. The Gītā does not advocate the traditional way of the Saṁnyāsa, because Arjuna had not advanced in the Knowledge stage. He was a householder, perhaps the author of the Gītā thought it was not possible as well as practicable for all men. If the Saṁnyāsa philosophy was to prevail, it was feared, it would lead to disruption of social life and the eradication of the family institution for ever. Realising these evils from the prevalence of Saṁnyāsa the Gītā suggests the better way of Tyāga, by which each man will do his work as a householder. For spiritual life, the Gītā says, one must not betake to Saṁnyāsa. Even a householder can be a Saṁnyāsin, even though he is engaged in his duty, if he does it, disinterestedly only for God's sake. Thus, the Gītā reconciles the Saṁnyāsa idea with the Karma, by amending the sense implied by Saṁnyāsa. The idea behind Saṁnyāsa and Tyāga is the same, according to the Gītā. The Gītā says that for householders, tyāga is better than Saṁnyāsa. What one desires to achieve by Saṁnyāsa, the Gītā says, he will achieve it by Tyāga. The Saṁnyāsa abandons work while

Karmayogi does not abandon it, but abandons desires.

Now let us understand the significance of Gita's teaching of *tyāga*-abandonment of desires. It is possible in the case of human beings? If so in what way? - Psychology says that each man is born with certain innate tendencies in the form of specific desires, which find expression in human actions. If the desires are taken away from men, then there will be end to all activities. It is the desires which supply the motive power to men in their activities. They are the springs of human actions. If they are stopped, men will be like statues. But the Ethics says that these desires should be well channelised and used for, the new psychology says that suppression of desires will result either into extinction or distortion of personality but their sublimation for nobler purposes will culminate into exaltation of personality. The Gita suggests the second way. The suppression or killing of desires is not a healthy way in spiritual life. It rather deprives the soul of its inherent strength.

Patanjali's way of controlling mind or suppressing DESIRES cannot prove effective for all men. The Gita therefore suggests that men's desires should be sublimated in such a way, so that his actions, prompted by desires, will be

directed towards God-devotion.

Vallabha suggests the way of "Nirodha" for the discipline of mind-which means 'withdrawal' of desires for worldly things and turning them to God. The T.U., declares that the soul's goal must be enjoyment of his desires in union with God. It is what is Known, as the Brāhmisthiti' or Brahma Nirvāna by the Gītā(II and VI).In that state, the soul enjoys all his desires of joy with God.Vallabha does not accept the traditional idea of Saṁnyāsa. He condemns it, as not worth having in this Iron age. He means by it, the soul's state of experiencing pang of separation from God. (Saṁnyāsanirnaya). The Gītā does not use it here in that sense. Having explained the difference between Saṁnyāsa and Tyāga, The Gītā refers to the two views in the matter of the performance of Karma in XVIII-3-These two views are indicated by "EKE" (Some) in the first line, and APARE (others) in the second line-It means that there are some who hold that all actions being an evil, must be completely abandoned and some hold that the sacrifice, charity and penance should not be abandoned.

Saṁkara remarks that the first statement of complete abandonment of all work is meant for the Saṁkhyas or men of Knowledge. They consider work, as a cause of worldly

bondage, but men of Knowledge have nothing to do with work.

According to this view, even the Vedic Karmas, such as sacrifice, charity and penance, should be abandoned. The other alternative relating to the necessity of performing the sacrifice, charity and penance, according to Samkara, is intended for the ignorant people. Samkara's argument is based upon Gītā -37, and XI-19 and on following assumptions:-

1. The aim of the Jñānins is Mokṣa.
2. They are free from desires. He says that Kṛṣṇa's preaching performance of work, without attachment to its fruit, is only meant for Arjuna, because he had no faith in Knowledge. He was a householder. He had no aspiration for Mokṣa. But the Gītā's real teaching is Saṁnyāsa—complete abandonment of work. That this view is antagonistic to the spirit of the Gītā will be made clear hereafter.

Rāmānuja explains that the Gītā refers in the first line to the views of the Sāṃkhyas and the Vaidikas because they advocate complete abandonment of work because they believe that every work is the result of a man's desire.

T.D.'s view is that the Sāṃkhyas oppose performance of the Vedic Karma, because it involves evelil—the cause of bondage. A.T. understands the word 'Dosa-vat', in the

sense of devoid of Knowledge. The Sāṃkhyas advocate the abandonment of work because they think that it is unaccompanied by Knowledge, others advocate performance of the Vedic Karma. This is the view of the Mīmāṃsakas. To them, work is God. A.T.says that the Gītā suggests that both these views are one-sided. The views of the Sāṃkhyas and those of the Mīmāṃsās are partially faulty. They do not represent the Gītā view correctly.

The Sāṃkhyas take only Knowledge and the Mīmāṃsā, only Karma the sacrifice as the central idea of the Vedas. But the Gītā reconciles both these views. Any how the Gītā stands for the necessity of work for spiritual as well as devotional life. It is now proper place for the restatement of views of work in this last chapter. In re-stating the Gītā gives the following reasons :

1. The sacrifice, charity and penance must not be abandoned, because they purify the heart(XVII-5).
2. The above Karmas, must be performed without attachment to fruits. XVIII-6.
3. The abandonment of Karma prescribed in the scriptures is not proper (XVIII-7)-Such abandonment of Karma is Tāmasa Tyāga.
4. It should not be abandoned for fear of bodily discomfort. If one abandons Karma because it involves hardships and troubles it is the Rājasa. Kind

of Tyāga-XVIII-8.

5. The work, enjoined by the scriptures must be performed. If it is done with faith, it is Sāttvika Kind of tyāga(XVIII-9.)
6. The work should be done, free from attachment and hatred XVIII-10.
7. It is not possible for embodied beings to renounce work completely. He should therefore do it, by indifference to the fruit.XVIII-11.
8. There are three kinds of fruits of the actions-good, mixed and evil for those who have not renounced the fruit.XVIII-12.

Having thus advocated the theory of abandonment of the fruit of Karma and explained its triple nature-Sāttvika, Rajas, and Tamasa, the Gītā enumerates the five agents of Karma-viz. the Adhīsthāna (body of the Kārtā (soul). Karana (sense-organs) diverse cestās such as breathing etc, and Daiva(God). These are the chief agents in every Kind of work, be it done by body, mind or speech, but the man through ignorance believes himself as the doer of work(XVIII-16)

By DAIVA Samkara understands it the sun etc. presiding duty of the eyes etc. Madhva in the sense of Aṛṣṭa, but Rāmānuja, and S'Ad. school, take it for God-Antaryāmin-Both these maintain that although the above five are the agents, yet really speaking, God, as Antaryāmin-In-dweller in the

of men is the real mover of men to work. This sense agrees with XIII-18 and XVIII-61-T.D., establishes the Kartrtva of God, by the statement from *Anubhāṣya* on B.S.2-3-33 2-3-40/41.2-3-42 and 3-7-23-The Kartrtva of the soul, is derived from God. It originally belongs to God, but as the soul is related to God, as His *Aṁśa*. It is received by the soul from God. Here is made clear that, although Kartrtva belongs to God, he is free from partiality and ruthlessness, because, God grants fruits of the actions, according to their natures. The divisions of Karmas into the obligatory and the prohibitory Karmas, in the Vedas, are also due to God's Will.

A.T. adds that the *Gītā* makes performance of Karma, no doubt compulsory, but it says that it must be done Knowing the command of God. Before undertaking any work, one must realise, by remembering God, whether it is God's Will, and it will please Him. If this is not Known then the work loses its value for a devotee. If it is done remembering God then that work will be right, because the work is done by the devotee in the name of God and for God's sake.

The word *Daiva*, occurring last as an agent in XVIII-14, suggests that the last mentioned, i.e. God is chief agent. So one must be guided by God in his Karma-XVIII-mentions.

There are three incentives to work and knowledge. For knowledge, the object of knowledge is knower and for work the doer, action and the organ of action. (XVIII-18).

Having thus stated the theory of Karma, Kṛṣṇa describes three Kinds of Knowledge, the Sāttvika (XVIII-20), the Rājasa (21) and the Tāmasa(21). The Sāttvika Knowledge helps one to comprehend unity among the diverse objects, the Rājasa Knowledge sees the various objects as existing separately without any coherence. The tāmasa cannot make one see that there are other individuals and that there is unity among them (XVIII-20,22). The Sāttvika Knowledge according to Sāṃkara is Kevalādvaita, according to Rāmānuja, Visiṣṭādvaita and according to the Vallabha school, Suddhādvaita which affirms that the plurality of souls and the worldly objects is due to God's will to be 'many' for His sports, but God is in essence, one, non-dual. He is indivisible, but manifests Himself into diverse objects. His divisibility belongs to God, like His indivisibility. So, all different forms are real, Sāṃkara regards them unreal. Rāmānuja agrees with Vallabha, but says that the different forms are limbs of God.

The view of the Vallabha school is in perfect accord with Gītā (VII-6-7).

The characteristics of three kinds of work and doers are mentioned in XVIII 23-28. Then the threefold divisions of intellect are explained in XVIII 29-35, followed by similar divisions of happiness in XVIII-36,37.

10. The Gītā then takes up how the fourfold divisions of society-Brāhmaṇas, the Kṣatriyas, the Vaisyās, and the Sudras, came into existence. They are, the Gītā maintains due to the above three Gunas; and the functions. The scheme of fourfold class divisions is not arbitrary. It is principally psychological. The inner natures (gunas) and their outward expressions into actions are its main reason -XVIII-41.

The gunas and the qualities of each class are as under:-

The Brāhmaṇas: Control of mind, control of senses, penance, purity, forbearance, straightforwardness, Knowledge, Wisdom, and belief in God XVIII-41.

The Kṣatriyas: Prowess, majesty, firmness, bravery, ingenuity, not running away from battle, generosity, rulership.

The Vaisyās: Cultivation, protection of cows, trade.

Sudras: Service of all the three castes.

The Gītā then says that each man should do the duty of his class. That is his Svadharma. That way a man will achieve his perfection XVIII-45.

A man should not spur his duty(svadharma) even though it is destitute of any merit, and even though he has to die for

it.. The Gītā says that one's own duty is better than the duty belonging to other classes. XVIII-47.

This last statement is the repetition of IV-35. The theory that the fourfold divisions of classes are based on the gunas and the functions is also repetition of IV-13.

The word "Svadharma"-one's own duty is understood by Sāṅkara in the sense of duty dependent upon the inherited nature of a man as a result of his desires of a previous birth. He says that every man being under the influence of nature is bound to perform his duties-be it pleasant or unpleasant. Rāmānuja thinks Svadharma is used in the sense of Knowledge, its aim being propitiation of God. It must be done even though it does not bring any advantages to the doer of the work. It is better than Paradharma i.e. Jñānayoga.

T.D. and A.T.-The S'.Ad. commentaries take 'PARADHARMA' as "Karmayoga" and Svadharma as "devotion" or path of God. They remark that the souls' or the devotees' own dharma is devotion by which union with God can be established. It may be destitute of merit. One may have to encounter many impediments. Still it is better than mere Karma-mārga. All these explanations are satisfactory by their own way. Sāṅkara's explanation is psychological whereas those of Rāmānuja, T.D. & A.T. are religious. Bearing, however, context in mind, Rāmānuja's explanation seems very appropriate.

The theory of the origin of the four classes referred to in XVIII-41-44, has been explained by Vallabha in his *Subodhini* in the *Bhāgavata* 2-1-30, though somewhat same, yet differently. He believes that each social class manifests certain qualities of that class. These qualities in aggregate representing a certain deity of that class. For example, a member of the *Brahman* class is one in whom the qualities of the *Brahmā* deity are manifested, but if a man, born of *Brahmin* parents lacks the qualities of the *Brahmā* deity, he is not to be considered a *Brahmin*. He believes that each social class is presided over by a particular deity-possessing certain qualities which are the same as mentioned in the *Gītā*. From the above account about the origin of the class divisions, it seems that the *Gītā* does not believe that they are hereditary-and no man can change his class. The *Gītā* definitely says that each one should stick to duties of his class, which he has inherited by birth, due to the influence of the *gunas*. It also suggests, after birth in a particular class, if a man does not do his duty in conformity with the *gunas* and *Karma* of his class, then he ceases to be a member of that class. A *Brahmin* not showing the qualities and not doing duties of his class, should not be respected as a *Brahman*. Though by birth he is a *Brahmin*, but by qualities

and behaviour, he is not a Brāhmaṇa. He is a Brāhmin, in name. Each man according to the Gītā has a scope of rising or falling down in the order of a social class. A Brāhmaṇa may sink to the status of a Sudra and a Sudra may acquire the status of a Brāhmaṇa. All this depends upon the development or diminution of the qualities, natural to his class. It should be noted here that the Gītā does not refer to the present day castes in India, which have rather economical and social basis. The Gītā's explanation, is rather - psychological. It has its root in the innate disposition of a man.

The Gītā repeats that restraint and freedom from desire are essential for devotional life, by this he will achieve Naiskarṣmya (state of actionlessness). This is the positive way of Karma-Yoga. It is not a complete withdrawal from all work, but transfiguring the nature of work, by performing it through inner renunciation (here Saṁnyāsa in XVIII-49) means mental renunciation (T.D.). Through Naiskarṣmya, one will attain Aksara Brahma. The process for this is described in XVIII-5-1-53. If this process is followed completely, then the soul of Jñānī, will acquire God state. According to Saṁkara disappearance of the individual in a featureless. Absolute is the state of Brahma-Bhāva - becoming Brahma, but the Gītā does not hold that view. In the Brahmabhāva

condition, the soul retains its individuality, freed from egoism, and the ~~desires~~. It no longer seeks the worldly pleasures. It aspires to be united with God, through devotion. Having reached this state of Brahmabhāva the soul rises further and, further through devotion of Purusottama and finally reaches the goal of union. (V.54.) The union with Purusottama through devotion, is a goal higher than the attainment of Brahman, through Knowledge. (V.54.).

The Gītā is very emphatic in XVIII-54 in its assertion that after the individual soul becomes Godlike or attains Aksara Brahman (T.D.), it turns towards devotion which is superior to Knowledge. (Madbhaktimlabhateparam). The word PARĀ implied the sense of devotion is the devotee of Maryādā path. It is a Sādhanarupā ninefold Kind-consisting of Sravana Kirtana etc.) and not of Pusti path, which is pure love. ^{From} XVIII-55-Kṛṣṇa distinguishes, the Marayādā Path and Pusti Paths of Knowledge and devotion, Maryādā path is two fold - one by Knowledge and the other by ^{of} Knowledge attended with devotion. The first one is indicated simply as 'Guhya'-a secret of the Gītā-teaching, the second one 'Guhyatara', higher secret. The Pusti Maryādā path,

transcends the above it is for Arjuna Guhyatama-highest secret. The distinctions between these three are shown below:-

Fruits

Maryādā way.	Pusti way		
1.	2.	3	4
Attainment of Akṣara Brahman through Knowledge(Guhya)	Liberation 'from personal God,through Knowledge nine- fold dēvotion- Knowledge is predominant and devotion is - secondary(Jivan- mukti)(Guhyatara)	Pusti Maryādā liberation, (sāyujya)from personal God, through devotion and the Knowledge of the greatness of God,plus (Guhyatama).	Pure Pusti (union with God-through pure-love (devotion) (no knowledge

Vallabha in his 'Subodhinījī' on Bhāgavata,understands the word Guhyatama as 'Atyanta Guhya' utmost secret Knowledge, by which God reveals Himself to the devotee and that is the Knowledge about the Pusti Bhakti-Maryādā Bhakti even is incompetent for God-realisation. The following two stages are indicated here in experiencing God-1.Brahmabhāva-becoming Brahman i.e. acquiring equality with Brahman,through Sādhana Bhakti and then love-devotion leading to Sāyujya.

As Arjuna is not in the stage of pure Pusti Bhakti-the nature of that Bhakti is not revealed to him. It is however suggested to Him. The devotion of cowherdresses of Gokul, are

an example of this Kind. It is Nirguna-Bhakti-It seeks, God alone and nothing else. It is completely free from the worldly ties. It has no duties towards the society or the world. It is indifferent to Knowledge. It is only pure love for God as Supreme.

The Bhāgavata recommends Nirguna Bhakti or love-devotion to God for Union with God in the highest stage of Pusti.

The Gītā concept of Bhakti does not rise to that level.

The differences of the three Kinds-Guhya, Guhyatara, and guhyatama are indicated in the Gītā in the following verses:

XVIII-54 indicates the first Kind-attaining the Aksara Brahman through Knowledge and Naiskarmya. A Jñānīn who has attained this stage(Brahmabhūta) gets the devotion for personal God. This means, first there is Knowledge of Aksara Brahma and then the acquisition of devotion.

XVIII-55 says 'By devotion, the Maryādā devotee knows me'.

Now he has got some devotion, which he utilises in comprehending personal God. This is the second stage. Here, there is devotion, first and through his efforts for the Knowledge of Aksara Brahman. Here devotion is essential, so he acquires devotion and through it endeavours to comprehend the nature of personal God, because his goal is

Mokṣa from Him. This Knowledge is the Knowledge of the greatness of God, which is revealed to Arjuna in Ch. VII-XII. Having thus known God, through His Knowledge, the devotee of Maryādā-path acquires Sāyujya (enters God, feels His presence in Him, Visate) This devotee employs his body in the service of God, and as a fruit of this service, he gets the Sāyujya Mokṣa.

In XVIII-56-It is said that a devotee who resorts to God, attains to the eternal place viz. Sāyujya, through the grace of God. By God's grace, the devotee will tide over all the difficulties in his way V.58.

Rejecting the Sāṃkhya doctrine that the activity proceeds from Prakṛti - the Gītā re-iterates in XVIII-61 that all activity proceeds from God. He is the prompter of all the drives, and motives and activities, through the instrumentality of his power called Māyā. The word 'Bhrāmayām' in this verse does not mean deluding causing beings to move but God abides in the hearts of all beings, causing them to turn round by His power(māyā) as if they were mounted on a machine.

In XVIII-61-the Gītā says that all activities-movements of beings, is due to the Māyā-the power of God. All beings move as desired by God. Just as the dolls move, according to the will of the mover in the same way, beings are moved by

God. All movement is due to God. This is the meaning of the *Gītā* according to Rāmānuja and Vallabha, but Śaṅkara takes the word *Māyā* in the sense of 'fraud, delusion', so he says that the activities of men are unreal. Rāmānuja and Vallabha understand it in the sense of 'power of God'. Hence according to them, all activities are real. Śaṅkara believes the Absolute to be the real conception of God, it is impersonal. The personal God, known Īśvara is subsidiary to the Absolute, and He is phenomenal. However he thinks that, in the worldly state, until a man has reached the high level of Knowledge, it is necessary that he should accept-personal God, but after the high level is reached, he has no need of Him. Thus Śaṅkara draws distinction between the Absolute and Īśvara. The creativity and destructivity belong to Īśvara and not to the Absolute. It has nothing to do with the creation or destruction of the world. It is rather due to *Māyā*. The Absolute is untouched by *Māyā*, but Īśvara is enveloped by *Māyā*. As *Māyā* is nothing but illusory. He says all human activities *Brahmā mayām* in the sense of producing illusion, but it means causing them to move.

Śaṅkara's regard of Īśvara as phenomenal, cannot be accepted for the reason stated in this verse. There he is said to dwell in the heart of men. How can God residing

in the heart can delude men? God is said to be Buddhi-Preraka(urger of intellect) in another place in the Gītā. Not only that even Buddhi and Knowledge are the expressions of God. Also if this God is phenomenal, how can Kṛṣṇa advise Arjuna in the next verse to resort to Him? and how can God give him assurance in XVIII-66, that if he resorted to Him, He will release him from all the sins. So, according to the Gītā, Iṣvara is real, he is not under the influence of Māyā in the sense of illusion, but he is master of Māyā-power of God.

Rāmānuja and Vallabha have differed from Saṃkara and they have given a lie to his theory of Māyā in their Bṛāhmanas on the B.S.

1. Māyā has no locus or support in Brahman, because Māyā-ignorance cannot have support in Brahman-Knowledge.
2. If Māyā principle is accepted against Brahman then Saṃkara's philosophy will be dualistic and not Monism. If Saṃkara ^{says}, Māyā conceals 'Brahman' and if this is accepted, then Brahman will not be self-luminous, But Saṃkara accepts Brahman as self-luminous.
3. Saṃkara says that Māyā is indescribable-neither real nor unreal. This is self-contradiction and against logic. A thing cannot be real and unreal at the same time. It can be one and not both.

4. Sāmkara's Māyā cannot be proved by any Pramāṇas.

Vallabha meets Māyā theory in his 'Tattva-dīpanibandha' and disproves it on the following reasons:

1. If Māyā is accepted a beginningless principle along with Brahman, then there are two principles Brahman and Māyā before creation. This is Dualism and not non-dualism. This gives a blow at the root of his theory.
2. Brahman is self-luminous, Māyā is ignorance How can Māyā affect Brahman-Their natures are different-One is Knowledge and the other is ignorance.
3. If Brahman is obscured by Māyā, then Brahman should not be regarded ultimate principle for Mokṣa.
4. Brahman, according to Sāmkara is formless. How can Brahman appear, as possessed of form, due to Māyā?
5. There cannot be an illusion of the world in the formless Brahman.

Sāmkara says that Māyā is beginningless but it has end. This is self-contradiction.

On these and other grounds Vallabha maintains that Sāmkara's Māyā Theory has no basis. It cannot be supported even by the Upaniṣads. The word 'Māyā' occurs in the Rgveda in one passage 'Indro Māyābhihi Pururupā Pratiyate'. But here the word is in plural number. It conveys the sense of powers. It says Indra is Known to have many forms on account

of his many powers. It is met with only in the S.Up., but there its meaning is power of God. Nighantu uses it as synonymn of Knowledge. Even the Brāhmaśūtras do not support it. Śaṅkara's theory of Māyā has been much criticised by other Bhāsyakāras. It is not derived from the Upaniṣads but from the Ajātivāda of Gaudapādācārya who was under the Buddhistic influence.

In the light of the above evidence, Śaṅkara's interpretation of Māyā as illusion in XVIII-61 is not acceptable. It is opposed to the teaching of the Gītā. The God of the Gītā is the master of Māyā (his power). He uses Māyā, as his instrument for the world-creation and the movement. This power is innate in God. When God desires to manifest Himself in various forms, He uses Māyā as his instrument. It obeys God's will.

Śaṅkara's explanation conflicts with the Gītā. The Māyā in the Gītā belongs to God-Ātma Māyā. It is divine-It is Yoga Māyā and not illusion.

XVIII-65, is most important verse of the Gītā. Rāmānuja and Vallabha believe that it contains the central teaching of the Gītā.

Śaṅkara understands the word 'Sarva Dharmā' in the sense of all the vedic Karmas obligatory as well as prohibitory. They should be abandoned, because they are meant only for those who are ignorant. The philosophy of

work of the *Gītā* according to him is intended for ignorant persons. As Arjuna ^{is} one of them, the message of work was taught to him, but Kṛṣṇa says that if he aspired after Mokṣa, then he should abandon them and betake only to the Absolute. He should turn away, from the path of work, and take the path of Knowledge. By *Sarana*, he means accepting Brahman as Supreme. He then points out that the central teaching of the *Gītā* is Knowledge or *Saṁnyāsa* and neither only work nor combination of work and Knowledge. He examines this question critically by taking into consideration the statements of the *Gītā*. XIII-12. XVIII-55-supporting Knowledge, and II-47, and IV-55, supporting work and concludes that only Knowledge can serve as help for Mokṣa. As all work is due to nescience it cannot be a help. Also combination of work and Knowledge cannot free a man completely from the influence of nescience. Work helps a man in his preliminary stage of Knowledge only by purifying mind.

Advice about performance of work without attachment to fruit is no doubt given to Arjuna, but it is given to him, on the supposition of his being in the worldly state of ignorance. But the underlying meaning is the implication of Knowledge as central teaching of the *Gītā* for Mokṣa. This is how *Śaṅkara* interprets this verse.

Rāmānuja takes 'Sarva-Dharmā' in the sense of 'all ways', such as yoga-work, Knowledge and devotion. They are the means for the propitiation of God, but men forget their use and wish to secure by these ways, their personal gains. Arjuna is therefore advised here not to use them for selfish purposes but for the propitiation of God. He should therefore surrender himself to God-i.e. Think of God while practising them.

S. Ad.interpreters-T.D. and A.T.explain Sarva-Dharma, Tyāga, referred to here, as renouncing all other Dharmas, except devotion. All the Dharmas, which are hostile to devotion, should be renounced for God's grace. By doing them, no sin will be incurred, because as they are done for God's sake, under God's will, they are flawless, and acceptable to God. This surrender way will afford security in all conditions of worldly life.

This does not imply that work, Knowledge, yoga, etc. should be completely abandoned by a devotee. It implies that if a devotee is unable to do them, or if He thinks, that they are hindrances to his devotion to God, they should be renounced, and resort to surrender. If they are helpful, then they must not be renounced. At any rate,

whether they are helpful or not, a devotee should resort to God.

Vallabha explaining the importance of this verse in his 'V.Dh.A' mentions several condition in which the devotee should resort to God. These conditions cover up all situations of life impossible or possible, self-created or environmental.

Vedānta Desīka has mentioned the conditions of surrender in one verse known as NYĀSĀDEŚA. Vitthalesa and Purusottama have written commentaries on this Nyāsādesa. Vitthalesa is of opinion that the Nyāsā the doctrine of surrender taught to Arjuna here partakes of the nature of Pusti-Maryādā Kind, but there is also another kind of surrender, which is higher than this, which is meant for Pusti souls like the cowherdresses of Gokula. Surrender is possible only, according to the Nyāsādesa under six conditions. 1. Poverty. 2. Humiliation. 3. Devotedness only to God or dependence only on God. 4. Curbing of unattainable desires. 5. Checking of efforts in one's own accord and 6. Trust in God.

A man will turn to God and surrender himself to Him, under the above conditions.

XVIII-67-refers to those who are not fit for the Gītā teaching. It is not to be taught to one who does

not practise penance as a discipline, or to one who is not a devotee, nor to one who is not desirous of listening to it, and to one who is jealous of God. It is to be taught only to the devotees of God (XVIII-68) so that he by knowing it, acquires devotion and thereby, is established in union with God. XVIII-69 such a devotee is dearest to God, among mortals XVIII-69. At the close of His discourse Krsna asks Arjuna whether his ignorance about Dharma is removed. To this he replies XVIII-72 'Oh Krsna my ignorance is removed. I have now Known fully well what is my Dharma, as a house-holder, a warrior and devotee of God, by your grace-I have now my full faith in you. I put myself absolutely under your power and I shall do my duty, as taught by you, disinterested as a householder, a warrior and devotee. I must not forget the fact that I am a householder as such I am bound to do my duty, of a householder, in the interests of my family, and as a warrior in the interests of society, and as a devotee, for favour of God. My Dharma, as I understand you, is triple in character, which can be done only if I do it for the sake of God, assisted by Knowledge, with purity of heart, and free from personal desires. This means I

must not only love God, but surrender myself to Him. I have understood from you this Kind of my Dharma-which briefly put is 'Devotion and Surrender'. I am fully satisfied with your reply-so I shall fight, as taught by you. I Know fighting (karma) is my Dharma, but it must be, accompanied by Knowledge and it should be as an aid to devotion.

Before ending this Chapter, it will not be ~~out of~~ place, to discuss the real teaching of the Gītā from the various statements. The Gītā's statements vary sometimes in favour of work, sometimes in favour of Knowledge, sometimes in favour of Yoga. Different ~~commen~~^ttators have taken different views regarding the central teaching of the Gītā. Some say it is work, some say it is Knowledge, Some argue in favour of the combination of work and Knowledge, some accept Bhakti as the central teaching. The S' . Ad. school supports Bhakti as the principal teaching.

If we read the Gītā very closely we come across these different statements, but they occur in different places. Each succeeding statement, seems to be amendment on the previous statement. The Gītā first suggests one idea, then it improves by suggesting another, Thus at the

end, it makes the definite idea which really is intended by it.

This point will be illustrated by reference to the following passage.

1. Work is better than No-work-No man can live without work. By a law of nature it is necessary. III-5-8.
2. Work is better than Knowledge. III-20-IV-15.
3. The ways of work and Knowledge are identical because both conduce to the same fruit VI-2- The ignorant only think that they are different from each other V-4,
4. Knowledge is better than work, it renders work, ineffective IV-37,39,42.
5. The Yoga(control of mind) is better than work and Knowledge. VI-46.
6. Devotion is superior to Yoga.VI-46.

The last statement is a clear indication in favour of devotion being supreme means taught by the Gita. This is further supported by IX-26,27,29,30,34,VI-54-55. The whole of XII,XIV-26,XV-19, and XVIII,54-55, 65 and 66.

The S'.Ad.school understands that devotion of Pustī-Maryādā Kind is the central teaching of the Gītā. This claim of the S'.Ad.school will be considered in Ch-III independently in the light of the textual evidence. Dr.Ranade has rejected the theories of Knowledge and work being the central teaching of the Gītā in his book on The Bhagavad-Gītā - P.195.

The Gītā does not teach devotion from the very start, but rises to it, gradually, Work, Knowledge, self-discipline are deemed to be steps to devotion. First work, then Knowledge, then yoga, and Devotion. This is the order, work is linked to Knowledge by Buddhi. The Gītā says that the work should be done intellectually. XI-49,50,51 and the Knowledge of the greatness of God should be linked to devotion. Further link to devotion is supplied by Yoga-V-VI-Thus it will be clear that the work, Knowledge, and yoga should be linked to devotion for reaching the goal. They have also their value as aids to devotion.

From the foregoing pages, we arrive at the following conclusions regarding the Gītā teachings as interpreted by S'.Ad.school in T.D. and A.T.commentaries.

1. Bhakti of the Pusti Maryādā Kind is emphasised in the Gītā.
2. Work is also taught, as purificatory of the mind of the devotee, to enable him advance on the path of devotion.
3. Knowledge is also necessary for devotional life, but it is the Knowledge of the greatness (Mahātmya) of God, which he needs prior to love (devotion) for God. This is in conformity with the definition of the Bhakti in the Nārada Bhakti Sūtra.
4. Work according to the Gītā is not restricted to the 'sacrifice' of the Vedas or of the Mimānsās, but in a very comprehensive sense including all Kinds of activities-physical as well as psychical.
5. Knowledge is not understood in the Gītā in the sense of Kapila's Sāṃkhya system or of Saṃkara Vedānta.
6. Yoga is frequently used-independently or in a compound form, or as a verb, or present participle etc. It is not used in a narrow sense of mind control of Pātanjali, but in a general sense of union. It is derived from 'Yuj'-to unite. The names given to each chapter ending with a particular kind of Yoga is

indicative of a particular mode of yoga -(union with God).

7. Brahman according to the *Gītā* is ultimate principle- It is the cause of the universe-It is a material as well as efficient cause. *Gītā* advocates the *Brahmavāda*. It does not accept *Prakṛti* to be the highest principle and the cause of the universe.
8. Brahman is a substratum of all the opposite Dharmas.
9. *Prakṛti*-nature is one aspect of Brahman. It is not materialistic, It has dual character-materialistic and spiritualistic. As materialistic, it represents God's quality-*Sat*(existence) and as spiritualistic God's quality-*cit*(consciousness). The former is called *Aparā*(lower) and the latter, *parā* (higher). From the lower the inanimate things like body etc. are manifested and from the higher, the souls are manifested.
10. The world is *Sat*(existence) part of God, and it is real. It is not *Vivarta*(delusion).
11. Brahman, according to *Samkara*,-*Vikṛta Parināma* (modified change) according to the *Sāṃkhya*, but '*Avikṛta Parināma*-unmodified transformation as believed

in by the S'Ad. school. The *Gītā* supports the Sat-Kārya-Vāda. The world is not phenomenal, but real, created by God by His will.

12. *Māyā*, is not delusion, but the power of God. It is not independent, but depends upon the will of God. It is the inner power of God, which obeying the will of God to be 'many', reveals the various forms, for God's play.
13. The souls are the portions of God (consciousness part of God). The relation between the souls and God is that of the part and of the whole. The duty of the souls is to render service to God, believing themselves as the servants and God as a master.
14. The souls are enjoyers of the fruits of actions. They are of three kinds. 1. the divine, 2. the demoniacal (*āsuri*) and 3. the cruel. The last two are worldly souls, they are subject to births and deaths. They are also known as *Pravāhi* souls. The former are 1. *Maryādā* souls, who perform Vedic Karmas and seek Knowledge and regulate their conduct in accordance with the scriptural prescriptions, 2-and *Pusti* souls- who seek union with God through devotion. (*Pusti-Pravāha-maryādā grantha*).

15. The Vedic works are to be done for the propitiation of God.
16. God has three forms-perishable (Ksara), imperishable (aksara) and personal Purusottam.
17. Purusottama Supreme God, and the goal of a devotee is the union with Him through devotion and surrender.
18. Aksara Brahman is the goal of a Jñānin-He attains it by Knowledge.
19. Liberation, according to Gītā, is the Brahmanhood, or similarity of the soul with God(Sādharmya) or union(Sāyujya) in which the soul, detached completely from the bodily connection, and transfigured in its essence, through devotion, retains its individuality and participates in Divine or eternal bliss (atyantikasukha)-It is not as the Sāṃkhya or the yoga systems maintain, mere escape from the worldly bondage or misery, but getting happiness of God-realisation. It is not negative-annhītic [“], of the self, but a positive-conservative of the self in the final stage.

20. Highest God, according to the *Gītā* is personal God (*Sākāra*) viz-*Kṛṣṇa*, or *Vāsudeva-Kṛṣṇa* though is in a human form, is Divine-the Highest God.
21. The *Gītā* says that although all the forms-animate or inanimate, abstract or concrete, emanate from God, and although God is immanent in them, God is above them. God is transcendental. The *Gītā* does not support the pantheism, but advocates pantheism. ?
22. A man's station in life is not to be determined by his birth, but by his qualities as a devotee.
23. Man should know that he is an instrument of God- He is given birth by God, in a particular station of life to do a particular duty, according to the will of God-He has therefore no choice in the performance of his actions, which he should do disinterestedly, for the propitiation of God. The devotee of God whose goal is the union with Supreme God is also under the necessity of doing work, believing that it is God's work, so long he is in the worldly state.
24. The Bhakti is predominant in the *Gītā*, but it has two props of Karma and of *Jñāna-Bhakti*, should

be supported by Karma and Jñāna. The Bhakta's Karma is the duty of his station, or service of God, and Jñāna, is the Knowledge of the greatness of God, which is preliminary to Bhakti. Bhakti is the chief and Karma and Jñāna are secondary ones, as aids to the furtherance of Bhakti. In the higher stage of the Bhakti he can dispense with them Karma and Jñāna are useful as serving the cause of devotion, for which - surrender to God is emphasised in the Gītā.

All these teachings of the Gītā support the principles of the S'Ad. philosophy and Pusti Religion. The Bhakti of the Gītā differs from that of other Ācāryas-Rāmānuja, Madhva, Nimbārka, etc. It is neither Maryādā Bhakti nor Pusti Bhakti of Vallabha, but as Vallabha school believes Maryādā, Pusti Bhakti, - accompanied by the sense of Prapatti or resort of God.

CHAPTER - III
CORROBORATIVE EVIDENCE
Section-A.

EVIDENCE IN SUPPORT OF THE BHAKTI AND PRAPATTI
AS THE CENTRAL TEACHING OF THE GITA ACCORDING
TO THE ' SUDDHADVAITA SCHOOL '.

In this chapter, we shall examine the proposition which is advanced by S'.Ad.school, that the central teaching of the *Gītā* is Bhakti and Prapatti. We give below some of the reasons, based on the *Gītā*, which lend countenance to the above proposition. It should be however, noted here that the Bhakti of the *Gītā* is not the *Pusti* Bhakti of Vallabha, but *Pusti Maryādā* Bhakti. Arjuna has full trust in the scriptures. He will not go against the injunctions of the scriptures and still he relies upon God. This kind of devotion is a mixed devotion which in the terminology of the S'.Ad.school, is Known as the *Pusti Maryādā* Bhakti. Of course this devotion is not opposed to work, Knowledge and yoga. They are considered as accessories of the Bhakti. Work, Knowledge and the Yoga, unassociated with Bhakti have no value whatsoever. They should be co-ordinated to Devotion in its service, whose aim is the union with God.

Vallabha's religion is known as *Pusti Mārga*-path of grace of God through devotion (*Pusti*-Bhakti), but it asserts

that the Bhakti of the *Gītā* is the *Puṣṭi Maryādā Bhakti*- the devotion which is attended by Knowledge and the work and which requires the mind and the senses to be - concentrated on God.

The following are the chief reasons in support of the S'.Ad.claim.

1. Kṛṣṇa, the speaker is the personal God-who is the God recognised by the Bhakti schools.
2. Arjuna is one of the sons of Pāṇḍu-who are according to *Mahābhārata* and the *Bhāgavata Purāṇa*, are the devotees of God.
3. The *Gītā* is regarded as the *Yoga-Sāstra*, according to the indication in the colophon of each chapter. Its 18 chapters are the different kinds of *Yoga*, or the ways of union with God. The union with God is possible only in the path of devotion, neither the path of Karma nor that of Knowledge conduces to the soul's union with God.
4. The first chapter describes the distressed state or the *Vairāgya* of Arjuna. Bhakti means love for God, unless one feels indifference or disinterest-edness to the world, he cannot take interest in God. The *Vairāgya* is a preliminary condition

to love for God. In the first chapter, Arjuna appears as an Arta Bhakta, according to the Gītā VII-16.

5. Arjuna's friendly relation with Kṛṣṇa forms a part of love relation. It is called Sakhya-Bhakti. KNOWLEDGE way considers God and souls as one. There is no difference between the two and the souls as separate entities are not real. There is oneness between them. The DEVOTION way accepts separateness of the souls from God. It says that the souls can be united with God, through love relation which may be of any kind-friendly, parental, brotherly or of the husband-wife or of lovers'. Kind, Arjuna's love for God is that of a friend-This is a proof of his being a devotee of God. Similarly the word "Prapanna" in II-7 leads to the same supposition.
6. The Sāṃkhya and Yoga modes have been exhorted to remove his ignorance about Dharma. These are modes of tyāga and atyāga-Renunciation and non-renunciation of work. They are mentioned as the divisions of Vidyā by Vallabha in T.D., which should precede Bhakti. They are mentioned here as accessories of Bhakti.

7. The word Nityastha in *Gītā* II-45, favours the tendency of the *Gītā* to the Bhakti doctrine. The *Bhāgavata* 3-25-32, defines the Bhakta as a natural inclination of mind towards God who is Nityasattva-whose nature is eternally pure and supremely good. The *Gītā* uses the same word- Nityasattva for God-for personal God. Kṛṣṇa asks Arjuna to establish his mind in the personal God through devotion.
8. The advice to Arjuna (II-41-45) to disregard the Vedas and transcend the three gunas of Prakṛti suggests the favourable attitude of the *Gītā* towards the Bhakti, because transcendence of the attributes is possible only in the path of devotion. In path of Knowledge, it is not possible. It is the cause of purity of the Sattva-The *Gītā* says that even the Sattva state should be transcended. In the Naistraigunya state, the Bhakti does not desire even Mokṣa.
9. As Arjuna is in the stage of Maryādā Bhakti, he must not avoid work and knowledge. Although he is a devotee, he must not forget that he belongs to a warrior class and that he is a householder. When he

in his devotional life, the stage of Pusti Bhakti, he has not to do Karma. The purpose of Ch.III is to bring home to this Arjuna's mind, its importance and necessity to a devotee as an aid to devotion, by purifying the mind.

10. II-17 says that one who has love for God(Ātmarati) is exempted from the necessity of doing work. This statement points to the fact, that the ideal of the Gītā is love-devotion.
11. In IV-3, Kṛṣṇa says to Arjuna that his Sermon on Karma is preached to him because he is His devotee. This is sufficient evidence to lead us to the conclusion that the gospel of the Gītā is delivered to Arjuna to lead him onwards to the path of devotion.
12. The reference to God's incarnation in IV-5 to 9 explains the personal Aspect of God-the union with whom is the goal of a devotee.
13. The words 'Mām Upāśritah (those who have resorted to me and Madbhāvāñ Āgataḥ (those who have realised me) - are indicative of the inclination of the Gītā towards Bhakti.
14. The words 'Preṣadyante'(those who surrender themselves to me and 'Bhajāmi' in the next verse i.e.

IV-11, also point to the same fact.

15. The idea of the sacrifice-which is declared by the Gītā as the purpose of Karma is, according to T.O. and A.T. 'Sevā'-(service to God) which is the characteristic feature of the Pusti Mārga. Even if one does not agree to this meaning, the fact remarks that the performance of sacrifices is enjoined to a Maryādā Bhakta for purification of his mind as an aid to devotion.
16. In IV-33 to 38, superiority of Knowledge to work is taught-this does not imply the negation of work. The devotee has to do work, but it must be attended with Knowledge. He must possess the Knowledge of the nature of work, and the purpose for which it is to be done. The devotee's work and Knowledge are intended as auxiliaries to his devotion. His goal is the attainment of union with God, for which he has to do his work, thinking it as God's work and with the Knowledge of God, for whom and under whose will the work is to be done.
17. In Ch-V-Kṛṣṇa once more expresses his view in 2 to 6, that to a devotee the work and knowledge are one, because both will help him in his devotional life-It is left to him, to choose

any one between the two-But he is warned as a devotee that his work must be done, with his mind and senses fixed in God. Knowledge and work must be done, with his mind and senses fixed in God. Knowledge and Work both must be pursued for attaining the goal of union with God, through devotion. The devotee must be enjoined with Yoga (yoga Yukta) uniting mind with God is the Yoga. without which no devotee can make any progress in his devotional career.V-7.

18. The word Yogi in V and VI stands for a devotee whose mind is united with God. The devotee (yogi) does his work, with reference to God (V-10) and for the purification of God according to T.D. and for attainment of God(Ātmasuddhāya) according to A.T.
19. The condition of Brahma Nirvāna described in V-21-26 is to be understood in the sense of Brahmānanda or Sāyujya Mokṣa of the Maryādā Bhakta.
20. MĀM in VI-29 stands for personal God of the Bhakti Mārga. He is the sacrifice of the Pūrvakānda of the Vedas and Knowledge or Brahman of the Upaniṣads. So, the devotee who performs work or acquires Knowledge, reaches God, ultimately. The epithets of 'a friend' etc. used in this verse refer to

the personal God-the God of the devotees..

21. The last verse of Ch.VI clearly declares the superiority of the Bhakti over work, Knowledge and self-control etc. *Gītā*'s attitude towards Bhakti is revealed here. The word 'Yuktatamah' here is worth noting. It is indicative of the fact that it is going to be the central teaching. CH.II to VI constitute the first part of the *Gītā*, where a bare attempt is made to indicate its main teaching. It will be made clear in the subsequent part II. (CH-VII-XII) and Part III. (XIII-XVIII).
22. Chapters VII and VIII contain Knowledge about the greatness-*Māhātmyajñāna* of God, which is prerequisite of Bhakti-according to Nārada's Bhakti Sūtras. Vallabha also accepts this definition. The *Māhātmyajñāna* about God in the *Gītā* accords the S'.Ad. philosophy- which says that God is ultimate Reality and that He is both a material and efficient cause. He manifests Himself into diverse forms-the conscious and the unconscious and that Supreme God is higher than Aksara.
23. God's greatness lies in being transcendental though He is immanent-He is also described in these chapters as the creator, preserver and

destroyer of the universe at His Will. All things are in Him and yet He is not in them, but is much above them. In manifesting Himself into a diversity of forms, He makes his Prakrti which is His power, an instrument, through the lower aspect which is SAT(Existence) quality of God, the unconscious objects are created and through the higher aspect which is CIT(consciousness) quality of God, the souls are created. This manifestation of God into various forms-the world and the souls is for His joy-His divine play. The souls are God's parts (Amsā) which have been separated from God, by God's Will.

24. In the worldly state, they forget their relation to God, So to make them understand that relation, so that the embodied souls in worldly life make turn to Godwards and reach the goal of union with God, through devotion, chapters VII-VIII supply the basic need of the Māhātmyajñāna of God a preliminary requirement to devotion.
25. The word Prakrti in III-4, 5 and Māyā in VIII-14 are used for the powers of God. This Knowledge is useful for a devotee to understand why he should betake to devotion for union with God.

26. Having explained the nature of Māhātmyajñāna, required for devotion in VII-1 to 15, Kṛṣṇa enumerates four types of the devotees in VII-16 to 18 and tells him that a Jñānī with single DEVOTION to God is the best. As Arjuna is a Maryādā Bhakta, not of high level of Pusti Bhakti, Kṛṣṇa admonishes him to become a Jñānī Bhakta, although he is already Ārta (Ch-I) and Jijñāsu-Ārta because he has been distressed at the thought of fighting against his own men, and Jijñāsu because he is curious to know his Dharma.

The tone of Kṛṣṇa's discourse from VII-19, 23, is emphatic enough in favour of Bhakti.

The word 'Bhajante' in VII-28 lends support to Bhakti.

VIII-7 refers to Smarana (remember) and Dedication (arpana)-two forms of Bhakti-by which a devotee may approach God.

VIII-8 refers to Parama Purusa-who is Supreme God-whose Smarana (Cintana) is recommended.

VII 9 to 13, distinguish Aksara Brahman from Supreme God and V-14, states that the Yogi (a devotee) should remember God always with

his mind indistracted. The devotee who remembers God is assured of his non-return to worldly life(VIII-16/19) Verse-22 establishes the supremacy of Bhakti as a means of union with God. Supreme God is attained only through ANANYA BHAKTI (Single-minded devotion) of God.

27. The last verse of Ch.VIII asserts that a yogin (a devotee) approaches the highest abode i.e. Supreme God, only through devotion and by no other means.

28. Ch.VII-VIII are intended in the Gītā as exposition of the Māhātmyajñāna which as stated above is a pre-requisite of Bhakti. Ch.IX, is entitled as Rājavidya, the best lore, because it declares Bhakti as a supreme means for union with God.

The word 'Bhajanti' in IX-13, the reference to Kirtana, Arcana, and Vandana types of Bhakti in verse 14, epithets of God as Bharata etc. in V.17,18,24, the enunciation of the Arpana to God in V.26 & 27, the words Mām Upesyasi in V-28, the words 'Bhajanti' in V-30, the statement that "My devotee" is not destroyed in v-31 and that the Vaisyas, the sudras, and women even if they are

sinners are fit for the grace of God in v-33 UNEQUIVOCALLY FAVOUR THE DOCTRINE OF BHAKTI, being the chief teaching of the Gita, Krsna therefore rightly advises Arjuna-to offer devotion to God (v-33)-The teaching in favour of Bhakti is summarised in the last verse. It should be noted here that the Gita's bias towards Bhakti, which was indicated in the last verse of Ch-VI occurring at the end of the first part of the Gita is declared in this chapter as the Supreme means for union with God. It is therefore that it is said to be the secret of secrets (guhyatma) This teaching occurs just in the middle, of the Gita.

29. Chapter describes God's glories in the form of His powers and qualities, manifested in various beings. animate and inanimate. This is also in connection with the Māhātmyajñāna of God.

30. The cosmic vision in XI also serves the purpose of the Māhātmyajñāna which is necessary for devotion. Its object is for showing further grace to Arjuna who is a devotee. It is also an attempt to explain God's form here as Rasa here, which is referred to in T.U. He is seen by Arjuna in the form of Adbhūta, Hasya, Bibhatsa Rasa, Karuna Rasa, and Śānta Rasa. Bhakti is also regarded as Rasa by the Ācāryas of Bhakti schools. God is one, but he appears in different forms of Rasa, evoking emotions of wonder,

terror etc. and the chapter closes with praise of devotion (XI-53). The Gītā declares its partiality to supremacy of Bhakti in XI-24. It says, God can be known or seen or can be approached only by means of single devotion. It lays stress on Bhakti exclusively as a means of union with God. The Jñāna and Dars'ana of God and the Praves'a - (entrance) into Him are possible by Bhakti. Here three stages of Bhakti are mentioned-the Knowledge stage, the stage of beholding God and the final stage of Praves'a into God (union with God, as its goal).

31. Chapter XII is entitled BHAKTI Yoga, It establishes, beyond doubt, the claim of the S'.Ad.interpretation that the central teaching of the Gītā is Bhakti of personal God. It states that Bhakti of Purusottama is superior to that of Aksara XII-2-8. It describes in XII-V-9-10 the various steps, one by which Bhakti is to be acquired. In v-14 to 20, the qualities, expected of the devotees are mentioned, and it is repeatedly declared that the devotees are dear to God. Bhakti is called Amṛta-nectar XII-v-20.

32. Ch-XIII discriminates between the body(kṣetra) (a devotee) and the soul(kṣetrajña-The soul should be known that his soul, is an Aṁśa of God and such belongs to Him. He must not mistake it for the body, the senses, mind and vital breath among the qualities, expected of a

devotee the Avyabhicāri Bhakti, uninterpreted devotion to God is mentioned in XIII-10. The nature of the Knowledge(God is explained in 12 to 17 which agrees with the S'.Ad.view of God.

In XIII-18, it states that the devotee who knows the above nature of God becomes fit for union with God (Madbhāva-God'sbhāva or Brahma-bhāva acquiring likeness of God). The words 'Yānti param-approach supreme God, prove that the aim of this chapter is to support Bhakti as a means of union with God.

33. The word 'Sādharmya in XIV-2 expresses the sense of acquiring resemblance to God-which is the S'.Ad. principle-considered as a goal of Bhakti-It is the condition in which the devotee becomes like Brahman (Brahmabhūta) or Brahmabhāva or Brahma Sthiti, which has been indicated at the end of Ch.II and explained in VI.

34. The three qualities of Prakṛti-Sattva,Rajas and Tamas are described in CH.XIV but Arjuna is admonished to transcend them. The devotee of God rises above three qualities. As God is Nirguna, the devotee also should be Nirguna-By transcending the three gunas of Prakṛti, the devotee will acquire the Brahmabhāva(v-19) and enjoy Amṛta(Brahmānanda) XIV-20-The way of transcending these qualities is described in XIV-22 to 25, but in XIV-26,

it mentions a Bhakti yoga as key-note to serve the purpose of Brahmabhāva condition and concludes that God is the source and root of all things so devotion should be directed to Him.

35. Ch.XV-declares God Purusottama as be-all and end - all of all created beings (Ksara) as well as immutable Aksara. As the soul is only God's Aṁśa of Purusottama its union with God, is possible only through His devotion-XV-18 and 19. So this chapter ends with a note in favour of the supremacy of the Bhakti doctrine, as a means.

36. The worldly career of a devotee must be pure spiritually, otherwise he cannot acquire fitness for God's grace. For this he must acquire Good Virtues (Daivi) and shun vices. The good virtues are called DAIVISAMPAD and vices ASURISAMPAD. A devotee of God must cultivate the Daivi qualities, in order to be free from worldly bondage. Mark the word 'Vimokṣyate' in XVI-5, which means freedom from bondage and union with God. This sense is conveyed by prefix "Vi" before 'Mokṣyate'.

37. The purport of Ch.XVII is to explain to a devotee- importance of faith in God, as an necessary to devotion.

38. Last chapter XVIII re-states the superiority of Bhakti as a means and establishes that the central teaching

of the Gītā is Bhakti of Pustī-Maryādā Kind with Prapatti (surrender). Winding up His discourse, Kṛṣṇa says in v-54 that, a devotee must become like Brahma through Maryādā Bhakti, then only he will be fit for Parā higher, devotion for God. In this verse for the first time, distinction is made between Bhakti and Parā Bhakti—the first is of Maryādā Kind and the second of the Pustī Kind. In v-55, the word Bhaktyā is used in an instrumental case, which suggests that Bhakti here is only as a means to Knowledge of God. This is Maryādā Bhakti by which the devotee seeks Knowledge of God through devotion, but in the same verse, it is stated that Knowledge, the devotee enters God-unites with God. Here there are three stages—devotion (Maryādā)—Knowledge of God and union with God. This union stage, depends upon God's grace (Prasāda) v-56. For this the devotee is asked to dedicate all his acts and thoughts to God through 'Buddhi yoga' (-v-57-). When the devotee knows fully that God is the Mover and all creatures are moved by him in their different roles, by His Māya (power), then he will be deemed as a proper recipient of God's favour (v-62.) Dilating upon the value of Sarana-surrender to God, Kṛṣṇa says to Arjuna in XVIII v-64, that it is the

supreme secret to His teaching (Guhyatama). It is disclosed to him, because Arjuna is very dear to Him-v-64-In v-65- Kṛṣṇa counsels him to be His devotee, and he assures him, that by devotion and surrender to God, Arjuna will - approach God. That is the only surest way to a devotee for freedom from worldly bondage and union with God-XVII (v-60-68, also refers to Parā Bhakti (Puṣṭi Bhakti) In XVIII v-69, Kṛṣṇa says that a Parā Bhakta is dearest to Him. This last statement corroborates the proposition that the aim of the Gītā is to explain the value of Bhakti (Puṣṭi-Maryāda) and Prapatti-surrenders for union with God.

The final reply of Arjuna in XVIII-73 testifies to the validity of the above statement in favour of devotion and surrender. Arjuna here says that his - ignorance is removed by God's grace. He has now understood his Dharma which is union with God, through devotion and surrenders while doing his duty as a householder-the duty of fighting against his enemies.

These pieces of evidence gathered from the Gītā corroborate the claim of the S'.Ad.school that the central teaching of the Gītā is Pusti-Maryāda Bhakti attended with surrender to God.

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S E C T I O N - B.

The criteria of the Pūrva Mīmānsā school for the determination of the central meaning of any work as applied to the Gītā.

It is worth while to determine the question of the central teaching of the Gītā in the light of the following criteria mentioned by the Pūrva Mīmānsā school.

These criteria are :

1. Beginning (Upakrama),
2. Abhyasa (repetition),
3. Apūrvatā (novelty),
4. Arthavāda-proof by reference to historical examples praise and denunciation,
5. Devices or subterfuge (upapatti or Yuktis),
6. Used for emphasising a particular point of view, and
7. Conclusion (Upasamhāra).

If we want to catch the central teaching of any work, we must be guided by these criteria. First we should know how does the author begin the work and how he concludes it. Again we should note on what point the author lays stress by repeating it. We should also know what new thing, he has said which was not said before (Apūrvata). Also we should find out what things he condemns and what things he praises (arthavāda) by examples and also we

should carefully note the various devices (upapattis or Yukti) employed by him, for establishing his viewpoint and grasp carefully what he says in the end. With the help of these criteria, Samkara determines that the central teaching of the Gītā is Knowledge and Mokṣa, and Lokmanya Tilaka determines that it is work-performance of one's duty. But the S'.Ad.school, by the help of these criteria discovers that the central teaching of the Gītā is Bhakti of PUSTI-MARYĀDA KIND AND SURRENDER to God.

UPAKRAMA— The Gītā begins with the account of Arjuna's distressed state and disregard (vairāgya) of worldly state—Being puzzled about his Dharma, he surrenders himself to God, as his disciplear. The idea of surrender is conspicuous in the Bhakti schools-II-7. In Ch-IV. Kṛṣṇa tells Arjuna that as he is His devotee, he discloses to him, the secret of Dharma -IV-3. From this, it is clear that the Gītā teaching is imparted to Arjuna, because he is a devotee in distress, seeking God's guidance about his Dharma. The Gītā starts with a bias to Bhakti.

2. Repetition of a particular idea. This also proves that the central idea of the Gītā is devotion. It is supported by the following references :-

Ch. II, 45,55,61,64,70,72.

Ch. III, 8,13,15,17,30,

Ch. IV,10,11,23,

Ch. V ,10,17,20,24,28,

Ch. VI , 6,14,18,20,230,31,

Ch. VII,Whole,

Ch.VIII,9-10,11 or Whole,

Ch. IX,Whole,

Ch. X,-XI-Whole,

Ch. XII, Whole,

Ch. XIII,1-18,31,

Ch. XIV, 2,26,27,

Ch. XV, Whole,

Ch. XVI, 1 to 3,

Ch. XVII, 4,14,

Ch. XVIII, 20,52,58.

3. Newness (Apurvata). The central teaching of the Gita is determined by the new idea on which it particularly lays emphasis. The Vedas teach work (Sacrifice) and Knowledge-both being of equal importance, but the Gita introduces 'Devotion as an additional element. Not only 'devotion' is

frequently mentioned here as a necessary means for the aspirant of spiritual life, but it says in clear term that it is superior, not only to work (Sacrifice), Knowledge, Mental discipline, and penance, but it regards them as subordinate to devotion (VI-46,47). Again the concepts of work, sacrifice, mental discipline, and renunciation, have been re-oriented. This is the new feature.

4. Fruit or Fulfilment of Purpose (Phala) - The purpose of the Gita discourse to Arjuna, is to enthuse him for the fight, which was achieved in the end. Arjuna's doubts having been removed, he gave promise to Krsna that he would, in obedience to him, fight the enemies, and he took up the arms, and the war was won, in favour of the Pandavas. Arjuna obeyed Krsna whom he regarded not only the Supreme God, but as his master. This obedience is the result of his devotion.

5. Historical examples (Arthavāda) - The examples of great sages and the devotees given in the Gita support the devotional element being the central teaching. Ch. IV-10 makes a general statement

that many persons, in the past, purified by knowledge and penance have acquired devotion.

IX-13 says the same thing 'The great-souled, four Sanakas, and 14 Manus in that line are used generally for the devotees. In X.8, the word 'Budhas - the wise are said to have 'resorted to devotion. Examples of Nārad, Asita, Devala and Vyāsa in X.12 and of Prahtāda and Vainteya in X.30 are those of devotees.

6. Subterfuge or Plan-called Upapatti or Yukti also supports that 'devotion' is chief'. There are many such Yukti's. It is indirect way of proving one's own point. Although, it is not a logical method, but it is adopted here to convince, Arjuna about the superiority of devotion as a means for God-realisation or union with God. First of all, importance of work is shown in Ch.III, but in IV,37, Knowledge is said to be superior to it, but in VI,47, emphasis is laid on devotion as the best of means. In IX, the devotion is declared as 'Most Secret' (IX-1) or a Sovereign secret(IX-2).

In IX-26, it is said that any small thing offered to God out of love is most acceptable to God. In the same chapter in V.32 Krsna tells Arjuna that even sinners and low caste people through devotion become dear to God, thereby He suggests him that he should have recourse to devotion, because he is not one of the sinners and of the low-caste, but is highly born, and his devotee. The conception of Cosmic Vision in Ch.XI, is also a 'subterfuge', to explain to him the importance of devotion. The central idea of the Gita determined by the above tests, will lead one to the teaching of devotion in opposition to work or Knowledge. This does not mean Work and Knowledge are not taught. They have been also taught but as auxiliaries to devotion. The devotion of the Gita, is not pure and independent of Work and Knowledge.

7. The conclusion of the Gita lends support to its teaching being in favour of Devotion.
 - (1) XVIII-54-asserts that one, who has become like Brahma gets supreme devotion.
 - (2) XVII-55, declares that God seeker must resort to devotion.

(3) In XVIII-56. The words 'one who has taken refuge in Me(God')', and the grace of God point to devotion. The grace of God is once more mentioned in XVIII-58.

(4) In XVIII-62, Arjuna is asked to seek refuge of God. The doctrine of surrender or refuge of God, is the cardinal feature of the path of devotion.

(5) The teaching of devotion is characterised as supreme word and most secret of the secrets XVIII-64.

(6) XVIII-66 once more lays emphasis on 'surrender' In XVIII-67, it is declared that this message is not meant for a non-devotee.

Lokamanya Tilaka, by the above tests, understands Karma as the central teaching of the Gita. Against this, the following arguments may be advanced.

1. Why does Kṛṣṇa praise Knowledge in IV-33,36-37 and why is ultimately devotion said to be Supreme? (VI-47.)
2. Why are chapters VII to XII silent about Karma altogether?
3. Do not XII-XV- and the concluding portion of XVIII,54-68 go against it?

4. Does not Krsna's advice to Arjuna in XVIII-66 , 'to abandon all Dharmas and seek God's refuge' contradict it? All Dharmas include Karma also.
5. XVIII-56-no doubt lays stress upon the performance of actions, but it says that they should be performed devotionally.
6. In XVIII-65, the word 'Madyāji'(offer sacrifice to Me) have been used. The Karma intended is the Vedic Karma and not in the sense of duty. So the Gita does not support Tilaka view-It is one-sided with over emphasis on Karma.

The S'.Ad.school no doubt accepts the teaching of Karma, but not as central teaching. The devotee has also to perform it , as an auxiliary of devotion, for the grace of God.

Samkara applies the above test in favour of his theory of Knowledge as the central teaching. No doubt this is partially true but it is not the whole truth. The Gita contains indications where Knowledge is said to be superior to Karma (IV-33 to 37) (v-16 to 18).But there are indication to point the superiority of devotion over Knowledge.

1. A man of Knowledge betakes to God after many births. VII-19.
2. A man of Knowledge, but possessing single minded devotion to God is superior-VII-17.
3. A yogī is superior to a Jñāni and a devotee is superior to yogī.VI-46,47.
4. Ch-VII-XII-may be taken as chapter on Knowledge-
But the Knowledge is not as Śaṅkara believes, which sublates ignorance, but the Knowledge of the greatness of God, in His being a material and efficient cause of the universe, and in His manifestation in his Vibhūtis (X) and the cosmic form (XI). This Knowledge is considered necessary as a pre-requisite of devotion.
5. According to Śaṅkara Brahman is impersonal, It is Knowledge and not Knowable. It cannot be made of worship. But God of the Gītā is not Knowledge. He is Knowable and one who can become an object of worship or devotion and also who is personal. So Śaṅkara's attempt to discover predominance of Knowledge from the Gītā is not justified, it does not satisfy the Abhyāsa, Apūrvatā and the Upasamhāra tests of the Pūrva Mīmāṃsā.

S E C T I O N - C

Indications of Pusti-Maryādā Bhakti
in the Gītā.

According to S'.Ad.school, the nature of devotion in the Gītā is a particular Kind of devotion called Pusti Maryādā Bhakti. As stated above, it is neither pure Pusti, nor Maryādā-but mixture of both. Vallabha is a preacher of devotion as a means to God-realisation, as Śaṅkara is a preacher of Knowledge and Rāmānuja of Work-Knowledge-Worship. Vallabha however says that the Bhakti is of two kinds-(1) The Pusti kind which is supreme love of God and which is dependent upon only the grace of God.(2) The second kind is devotion with Knowledge of the greatness of God, taught in the scriptures. Pusti is not a means, but an end by itself. The Maryādā Bhakti is a means. The former is defined by Śāṅkilya -as incessant love of God, the latter by Nārada, as love for God, having Knowledge of the greatness of God, as a pre-requisite. The Pusti devotion with its phases of love, attachment, and the extreme state of experiencing pangs of separation from God has been described by Vallabha in his work 'Bhakti Vardhini'. The Maryādā Bhakti is of nine-fold

nature-hearing, reciting and remembering deeds and praises of God, loving, adoring, falling prostrate at the feet of God, friend~~s~~ relation, servitude and dedication to God.

2. It is illustrated by the examples of Nārada, Suka, Prahlāda etc. The Pusti Bhakti is illustrated by the example of the milk-maids of Gokul.

In Pusti-Pravāha-Maryādā work, Vallabha broadly divides all souls into three categories (1) The worldly souls (Pravāha ~~wanting~~ after worldly happiness (2) The spiritual souls (Maryādā) seeking Mokṣa, through Knowledge and devotion (3) The divine souls (Pusti souls), whose goal is the attainment of God.

So far the Gītā is concerned, Vallabha believes that it has taught devotion as a chief means—but is the devotion which is a blending of the Maryādā and the Pusti elements. The path of pure Pusti is Known as Pramāṇa Mārga, and that of Maryādā is Pramāṇa Mārga. The Pusti souls have been manifested only for the service of God.

The word 'Pusti' is derived from the root Pus to nourish, to grow; It is the path of the development of the soul, so that it can acquire fitness for the grace of God.

1. 'P.P.M.'8.

2. " " 12.

Sri Harirājī³ has enumerated some characteristics of Pusti, in one of his works-which include the following non-dependence on means, grace of God as a means and fruit, attachment to God, no consideration of fitness for acceptance by God, except -

2. His own will indifference to the Vedas and the world. Independence of devotion culminating in the realisation of God, fearlessness, submission to the Will of God, service of God, by body, wealth and mind, nourishment of love for God, seeking happiness, in experiencing pangs of separation from God, thinking of the līlās of God, - humiliation.

Vīthalesa explains the difference between the paths of Pusti and Maryādā in 'A-B' on B.S.3-3-29. He says one who resorts to Pusti has no need of means like Knowledge and devotion, but one who resorts to Maryādā needs them. The Maryādā devotion is devotion minus love, the Pusti is pure love.

Now let us find out from the Gītā, whether the devotion of the Pusti-Maryādā kind is taught in it.

Indications for Maryādā devotion :-

1. Arjuna's Distressed state, and his aversion to worldly happiness (I-24-40).

3. 'Pusti Mārga Laksanāni'

- (2) His fear of hell (I 42-44)
- (3) Idea of Sin (I,45,II5,20)
- (4) Description of Sthitaprajña II,55-65,
- (5) The Brāhma State (II-72)
- (6) Consideration of the social Good(III-20)
- (7) Respect for the preservation of the four social orders (IV-13)
- (8) Sacrifice, Knowledge and the Yoga as means for religious life(Chapters III to VI), and also devotion.
- (9) Reference to Brahmananda V-21,
- (10) Enumeration of the incarnations, and the Vibhūtis of God (IV,X)
- (11) Description of Aksara Brahman (VIII,11,XII-3-4)
- (12) Four kinds of devotees VII 16-18,21.
- (13) The cosmic Vision (XI)
- (14) Reference to Om (VIII-13 and last verse of XVII)

Indications of 'Pusti'-

- (1) The word 'Prapanna' in II-7,
- (2) Rejection of the Vedas and heavenly happiness II-42,43.
- (3) Emphasis on the transcendence of the three gunas (II-45 and in IXV)
- (4) The statement that one who loves Ātman(God)

and finds his joy in God, has no need of the
Vedic Karmans (III-17)

- (5) Arjuna as a devotee and friend (IV-3)
- (6) 'Prapadyante' in IV-11.
- (7) The statement that Supreme God is attained
by devotion VIII-21.
- (8) 'The most secret of the secrets' and the
words 'the sovereign-lore' and the 'sovereign-
secret' (IX-1-2)
- (9) IX-26, where it is said that any offering,
even like the leaf, or the flower, if presented
with love is acceptable to God.
- (10) The conception of dedication in IX-30
- (11) The statement that even the sinners are
considered as Good persons in the path of
devotion, through God's grace (IX-32),
- (12) Use of 'Anugraha' and 'Prasāda' (XI-1)
- (13) XI-45, refers to various kinds of love-
devotion. It includes the love of the beloved.
- (14) The Divine eye by which Arjuna sees the
Cosmic form of God is symbolical of
God's grace.

- (15) Reference to single-minded devotion in XI-54.
- (16) Description of the devotees, dear to God XII-14-19,
- (17) The statement about unswerving devotion in XIV-26.
- (18) Superiority of Purusottama.
- (19) Exhortation of the abandonment of all the means and resorting to God by surrender (XVIII-66)

CHAPTER - IV

THROUGH OTHERS' EYES

In this section, it is intended to know the views of other prominent writers on the Gita. Their deviations from the interpretation of the devotional school are also briefly indicated, and where necessary, their inappropriateness is also hinted briefly:-

SAMKARA:-

He is supposed to be a first commentator on the Gītā. He enjoys world-wide reputation as the exponent of the Kevalādvaita Philosophy-Philosophy of Non-Dualism - commonly known as Māyāvāda. He has interpreted the Upanishads, the Gītā and the B.S.'-so as to suit his Māyāvāda. He understands that Gītā is intended to teach Knowledge as a means, and 'liberation' as the goal. He thinks Knowledge as the best means. The 'Work' as a means is only useful secondarily. The Non-qualified ¹ Aksara is Supreme Reality-Krsna is only a qualified form-a secondary God. The human souls and the world are real.

We shall take only the following few points from the Gita and prove that Sankara's interpretation does not

— a forgotten chapter in għarren philosophy.

1 Aksara by Dr.P.M.Mody B 2.

agree with the *Gītā*, although some points have been considered in Ch.II.

- (1) His concept of Aksara as Supreme Reality is conflicts with VII-7 and XV 16-17 which declare unequivocally -Puruṣottama-Personal God as Supreme Reality.
- (2) He is not consistent, in explaining Aksara. He gives different meanings at different places - Examples:-The Supreme soul(III-15),Brahman(H)-VIII-3,-XI - One presiding over the power of illusion.XII-3, Lord's power of illusion XV-16, the seed of the world tree (the power of illusion) XV-18. The *Gītā* uses this word in the sense of 'Unmanifest form of God'.
- (3) He accepts only non-qualified Brahman, but the *Gītā* accepts both the aspects of Brahman-the qualified and the non-qualified as real(XIII-13-16).
- (4) His meaning of *Māya* as illusion has no support from the *Gītā*. The word 'Divine' used as an adjective before it in VII-14, does not indicate that meaning, but the divine power of God. If it were illusion, how can it belong to God. The word 'My' conveys that it belongs to God. The adjective divine, is a further proof in favour of that sense.

(5) Saṅkara understands the world as unreal, but the Gītā XVI-8, condemns persons, who regard it as unreal, as the demons. On the otherhand, the Gītā says that as it is manifestation of God's Prakṛiti-Nature having the conscious and the unconscious aspects, must be regarded as real(VII-5). XV-1 says the same thing in the description of the Asvatha tree-which is a figurative description of the world,whose root is in Supreme Brahman (Ūrdhvam)

(6) His meaning of Prakṛiti as 'illusion' is also not acceptable to the Gītā IV-6. Prakṛiti is used there in the sense of Divine potency, by which God manifests Himself into various forms. It cannot create by itself unless, it is presided over- or used by God, for the creative purpose.

(7) Saṅkara is wrong in interpreting the soul in XV-7, as if 'soul'. He means to say that the human soul is not real. In reality it is Brahman, but due to ignorance is mistaken as a human soul. According to the Gītā, the soul represents the conscious aspect of Brahman, and as such even in the embodied form,it is real.

(XIII-2 and VII-5).

(8) He thinks the description of *Sthitaprajña* in II-55-57 as applicable to only a *Jñāni*-a man of Knowledge, but this is not correct, it can apply to a *Yogī* and a devotee also. It is the general account of a seeker of spiritual life.

(9) He understands *Brahmsthiti* in II-72 in the sense of liberation, which according to him means merging into Brahman. This is known as '*Brahmanirvāṇa*', which has been further described in VI-28. It is a state positive bliss of the soul, as a participator in union with God. The soul enjoys that bliss, *Samkara* does not believe in the soul's separate existence, in the *Mokṣa*. According to the *Gītā* VI-28, it is a bliss to be enjoyed by the soul, in contact with Brahman. So *Samkara*'s meaning is not correct.

(10) *Samkara* thinks performance of work in general, as due to nescience. This is wrong. The work according to the *Gītā* is the form of God and as such, it is not due to nescience. (III-15,16, IV-24).

(11) Sāmkara's statement that Knowledge is the central teaching of the Gītā is contradicted by VI-46, which asserts that a Yogi is superior to a Jñānīn, and by VI-47, which declares the superiority of the devotees.

(12) He is wrong in understanding, 'devotion' as Knowledge. The Gītā, has shown that distinction through-out wherever it mentions 'devotion' as a means (VI-46, IX-26-27, 30-34, XI-54), XII etc.). It also says that a man of Knowledge resorts to God after many lives.

Some more points may be mentioned here, but for want of space, they shall be passed over.

Dr. D.D.Vadekar has discussed critically Sāmkara's interpretation of the Gītā in his book 'The Bhagvad Gītā'- A fresh study'. In that book after careful consideration of the whole question, he expresses his well-balanced opinion that Sāmkara's attempt is not a successful attempt and that his statements have no basis of the Gītā. They originate from his brain. They are his preconceived notions.

Dr.P.M.Mody has attacked Sāmkara's interpretation in his work. The Bhagvad Gītā in Gujarati-Ch.VIII, where he has raised 26 points of discussion.

Inspite of its short-comings, it is to be appreciated as a very bold attempt for the first time, in interpreting the Gītā, teaching, Knowledge as a chief means. It is not only bold, but an admirable one, in many other ways, although the sponsors of the devotion principle do not agree with him.

RĀMĀNUJĀCĀRYA

He is another great Ācārya who has written his commentary on the Gītā. He is known in the history of Indian Philosophy as a founder of Visiṣṭhādvaita (qualified non-dualism). His commentary on the Gītā bears the impress of his Visiṣṭhādvaitism. Although, generally he interprets the Gītā faithfully, there are a few points which require elucidation. We shall here indicate them briefly.

Rāmānuja refutes the doctrine of the unreality of the world and the theory of renunciation of action. Brahman is the highest reality possessed of attributes-Acit and Cit. The world and God are one as body and soul. They are a 'whole' but at the same time unchangeably different. The world is produced by the Supreme God, out of His own nature. He believes God as Sākāra and Nirākāra.

The Jīva is also real. In liberation the soul belongs to God-goes back to God for His service in Vaikuntha. God and soul are one, not because they are identical, but because God indwells and penetrates the soul. The chief merit of Rāmānuja is that he recognises the paths of Knowledge, devotion and action but his main emphasis is on devotion. He is more faithful to the Gītā in his interpretation than Sāmkara.

SOME POINTS OF CRITICISM.

1. RĀMĀNUJA understands that work, Knowledge and devotion are complementary in seeking the goal. He is another great commentator of the Gītā. He is a founder of the Visiṣṭādvaita school of Philosophy-the philosophy of "Qualified non-dualism" or of absolutism in harmony with personal theism. He believes in one God-who is personal and impersonal. God is a material and efficient cause of the universe. The world and the souls are the attributes of God. They bear the relation to God, like the body to the soul. God is immanent and transcendental. To him Māyā is the wonderful power of God, which is used as an instrument for creative purpose. The world is real, and the human souls are real. The souls are many, atomic and changeless. In embodied the state, they are Knowers, agents and enjoyers. He

attaches equal importance to Knowledge and Work, but he advocates harmonious combination of both. He identifies the real Knowledge, the highest devotion which is obtained by self-surrender.

Rāmānuja's attempt is more successful in interpreting the Gītā faithfully. However, there are some points, in which he differs from the Gītā.

(1) His identification of Knowledge with devotion is not correct. He also regards Knowledge and action as complementary.

In IV-19, Knowledge is said to be superior to action and in VI-46, the Yogi and in VI-47, a devotee are said to be superiors to Men of Knowledge.

The Gītā VI-47, VII-19, VIII-22, IX-29, 30, 32, 34, IX-53, 54, 55-Ch-XII, XIV-26, XV-19, XVIII-54, 62, 65 and 66 mention Bhakti alone is as the best means. Knowledge, Action and Devotion according to the Gītā are not complementary of each other, but they are subordinate to Bhakti. They are necessary in the preliminary stage of Bhakti, but in the higher stage of Bhakti they are not necessary XVIII-67. This is implied in Kṛṣṇa's advice to Arjuna 'Be my devotee! Give up all other Dharmas, which is repeated several times in the Gītā.'

body. How can then God be perfect and changeless and infinite. According to the *Gītā*, the relation between the world and the souls to God is not that of the body and soul but that of the parts and the whole. God is whole and *Acit* i.e. *Sat* and *Cit* i.e. consciousness are parts of God. In X-42-K says that God stands above all the forms pervading them only by His one small part. Again Rāmānuja explains this relation on the analogy of the adjectives (*Viseśanas*) and the substance- the qualified object and says that their connection is inseparable,-These *Cit* and *Acit* as the attributes of God, exist separately as such in the causal state. This is opposed to the *Gītā*, which asserts that in the causal state, they have no separate existence, but exist as Brahman. Their existence as separate, is known only in *Kāryāvasthā*-They emerge from God and ultimately disappear in God (VII-6). These *Cit* and *Acit* do not constitute ~~not~~ the body of God, but the *Ādhībhūtika* form of God, called *Ksara*, according to the *Gītā*.

4. Rāmānuja says that Brahman is endowed with divine qualities only, but the *Gītā*, it is a substratum of opposite qualities. In X-36, *Kṛṣṇa* says 'I am fraud among the gamblers' and in IX-19, 'I am *Sat* and *Asat*'. This is

2. The word *Sādharmya* which is used in the *Gītā* for liberation, is explained by *Rāmānuja* as *Sāmya* (similarity). *Mokṣa* is not the limiting barrier. - Disappearance or merging of the soul into Brahman which is tantamount to the destruction of the real self. In this state, the released soul attains the nature of God i.e. It becomes omniscient. In the state of *Mokṣa*, all the souls are of the same type. The *Gītā* V-19 refers to the *Sāmya* state of the yogins. Persons who have reached *Sāmya* state experience happiness which is eternal *Aksaya*. It is internal happiness-internal light and internal joy and is described as *Brahmanirvāna*. V-24, says that only one who has become Brahman(*Brahmabhūta*) by acquiring the *Sāmya* condition is fit for that happiness. So according to the *Gītā*, the *Sāmya* state(*Sādharmya*) is not final goal, but attainment of *Brahmanirvāna*-state of eternal happiness. *Rāmānuja* has missed this point in his explanation of *Sādharmya*.

3. *Rāmānuja* regards *cit* and *Acit* as the body of God and God as the soul. This is not logical. If the entire universe consisting of matter and souls is the real body of God, than God must suffer all the changes and miseries and pains and defects and imperfections of matter and souls, just as the individual suffers the pain in his

clear enough to suggest that the Gītā lends support to Viruddhadharmāśrayatva of God(God's being a substratum of opposite qualities).

5. Rāmānuja thinks Jīva is "anu" small, and it remains so throughout. It does not become Vibhu-pervasive , but the Gītā's view is that, in the state of union with God, the soul becomes similar to God (CG.XIII-18) by getting back its lost qualities of Brahman viz.greatness, vigour, glory, beauty, Knowledge and aversion to the world.

6. Rāmānuja favours Knowledge, no doubt, but it is not Nirguna Knowledge (destitute of the Sattva,Rajas and Tamas,Knowledge). The Gītā on the other hand, favours Nirguna Jñāna(XIV-20) i.e. Knowledge which will unite the soul with God and enable it to enjoy the divine bliss.

7. Rāmānuja also suffers from inconsistency in his explanations, particularly of Aksara. His explanations are at variance. In III-15, he understands Aksara as the individual soul-in VIII-11, XI-18, as immutable, in VIII-21-XV,16,18 as the liberated soul and in XII-1, as the nature of the inner self. The Gītā uses that word in one and the same sense-i.e. only in the sense of impersonal form of God.

8. His discovery of two kinds of devotion in the Gītā, Lower and higher is arbitrary. By lower he means meditation or Worship, and by higher devotion intuitive Knowledge of God. In elucidating his concept of devotion, he has made a confusion.

The Gītā knows only one kind of devotion, and it is not identified with Knowledge; His pleading for the combination of Work, Knowledge and devotion (worship) is his own and can not be supported from the Gītā.

Ch IV-verses 30, 34, declare supremacy of devotion over all other means. This is the supreme secret of the Gītā. Ch. XV is entitled the Bhakti-Yoga and according to the Gītā, the devotees who are endowed with faith and exclusively devoted to God are extremely dear to God. The supremacy of devotion is reasserted in Ch. XVIII- in the verses 65 & 66. From this, it is obvious that the Gītā is not in favour, as Rāmānuja says of all the three means as equally importance, but in only of devotion.

3. MADHVA:

He is a propounder of unqualified Dualism. He interprets the Gītā in his two works - the Gītabhāṣya and Gītā-tāparyā, in a manner so as to support his dualism. He says there is a difference between Brahman

and Jīva. There can be no oneness between the two. He derives from the Gītā a principle of Bhakti, as the only means of liberation. In the liberated state, the soul becomes similar to God no doubt, even then it is inferior to God. It cannot rise to the state of equality with God. It enjoys in that state any of the four kinds of bliss -Sālokya or residence in the same place with God-Sāmipyā or nearness to God-Sārupya or having the external form like that of God and Sāyujya or entering into the body of God and partially sharing His bliss with Him-We need not enter into criticism of Madhva, as his dualistic philosophy is opposed to the spirit of the Gītā. If he had read dispassionately- Ch.VII to XI, he would have been convinced of his error. The Gītā mentions repeatedly that all the forms-animate or inanimate are manifestation of God, as such they are one with God-the inanimate objects as God's SAT part and conscious souls as His cit part These are not different from God. He accepts God as a material cause and Prakṛti as an efficient cause. But this is also not correct(IV-4-7). However he should be given credit for having derived from the Gītā, the

principle of devotion as a chief means of religious life. But his devotion cannot help the devotee, in reaching his goal of union with God.

4. NIMBARKA:

His interpretation of the *Gītā* in favour of *Dvaitādvaita*-must be rejected. He thinks non-difference is real, and also difference as real. He identifies God with *Kṛṣṇa*, whom he knows Highest Brahman. Souls and matter are regarded by him as parts in the sense of powers of God. He supports his philosophy of duality and non-duality in his interpretation of the *Gītā*, but the attempt is not genuine, as the *Gītā* stands out and out for non-difference (VII and VIII). The S'.Ad.school will agree with him in his acceptance of *Kṛṣṇa* as Supreme God. His view of liberation due to Knowledge is not endorsed by the *Gītā*.

5. JNĀNESVARA:

JNĀNESVARA, one of the greatest saints of Maharashtra and also one of the greatest interpreters of the *Gītā* has explained the teaching of the *Gītā* in his work *JNĀNESVARĪ*. It is in Marathi and very popular. His interpretation is not vedāntic but what is Known as

mystical. The most distinguishing feature of his interpretation-according to Dr.Ranade, is his UNIQUE COMBINATION OF PHILOSOPHY, POETRY AND MYSTICISM. He agrees with Śaṅkara in his concept of Absolute Reality in the Gīta which he describes as Advaita Sūrya. (Sun of non-dualism or ~~monism~~^{monism}). He proves the existence of God by the cosmological argument. He understands Māyā in the Gīta in the sense of illusion agreeing with Śaṅkara. He has given an excellent account of unism of a devotee with God by surrender, in which state the individuality of the soul is annihilated. The unism of God in his opinion is of two Kinds (1) Devotional Unism and (2) Mystical Unism. On this point he remarks that eventhough the devotee may get united with God-yet he remains a devotee. He advocates Bhakti as a means of God-realisation, which according to - Dr.Bhandarakara corresponds to the concept of the Aikāntika Bhakti or the Aikāntika Dharma. Jñānesvara's attempt is to synthetise the Vedāntic conception with Mysticism for which he says that the Knowledge of Absolute Reality and Devotion are needed for mystical experience. One fails to know how the concepts of

Absolute Reality be reconciled to that of Mysticism. The God of the *Gītā* is not Absolute Reality but personal God. This advocacy of *MĀYĀ* as an illusion is not supported by the *Gītā*, text, for to the *Gītā*, *Māyā* is the divine power of God. Even his conception of *Mokṣa* in which the soul's individuality is lost, is against the *Gītā* teaching. The *Gītā* uses the words like *Brahmi-Sthiti* and *Sādharmya* for *Mokṣa* which imply the separate existence of the soul in the *Mokṣa* state. Of course the soul has acquired a new status-It has acquired in that state, equivalence to God, in his divine qualities.

6. AUROBINDO

Coming to the modern writers in the *Gītā*, the first greatest writer of the *Gītā* to arrest our attention is *Aurobindo*, who is a world famous writer. He is the most distinguished modern Indian interpreter who shows that kind of philosophic grasp of problems, which might be expected from a close student of contemporary thought. His works namely, 'Divine life', and the Essays on the *Gītā* Class^{ed} in two parts have been very popular especially among the educated interested.

in Hindu philosophy and religion. We shall indicate here only important points from his books on the Gītā 1. The Gītā, in his opinion is not a Book on Ethics but - SPIRITUAL LIFE. This is half truth. It is not only a book on spiritual life but on the DEVOTIONAL LIFE. It explains the goal of devine life viz. union with God.

2. He says that the Gītā does not teach disinterested action. Our actions should be interested for the attainment of God.

We may observe here that the word 'Anāsakti' in the Gītā is not a negative word. It no doubt means non-attachment to worldly objects and desires, but it also means attachment to God. Detachment is to be understood with reference to the world and attachment with reference to God. This implies that the aspirant of spiritual life or devotional life, must be interested in God. So the Gītā does not teach either Detachment or attachment-but it teaches both in the above sense.

3. Aurobindo says for a man whose mission of life is quest of God, there are no other duties. This is not the whole truth, according to the Gītā. The Gītā says that even if a man is not interested in doing actions he must do them for Lokasamgraha for social order. The duty into Society is not antagonistic to the duty into

God for all creatures are God's forms-According to the Gītā a devotee of God-does not shirk his duty. Of course that duty should be done disinterestedly and thinking it as God's work. So social work also should be regarded as God's work.

4. Aurobindo says that all actions should be regarded as a sacrifice to God. This is the correct interpretation of the Gītā. This is also the view of the S'.Ad.school.

5. Aurobindo emphasises that our highest ideal ought to be to surrender ourselves to God. This idea is acceptable to the S'.Ad.school. Aurobindo has discussed the comparative values of work, Knowledge and devotion for the aspirant of spiritual life or Divine life. All these are means to the Yogi, which in his opinion is the ultimate teaching of the Gītā. The S'.Ad.school considers Bhakti as higher than Yoga, which is an accessory to Bhakti. He believed in mystical experience through yoga. The Gītā however, teaches, union with God through Bhakti and surrender.

6. The Supreme Reality according to him, is eternal absolute and infinite. So far 'Aksara' is concerned this is alright. To the Gītā Supreme Reality is Purusottama, who is personal in His Bliss form.

7. Aurobindo thinks the existence of Brahman, appearing as Ātman, but, according to the Gītā VII-5, the soul

is a manifestation of the consciousness of God.

8. The idea of Isvara of Aurobindo does not agree with the Gita, for Isvara is identical with Purusottama. He is the controller of all souls (XVIII-56).

7. DR.BHANDARKAR.

Among the modern scholars, Dr.Bhandarkar's name stands in fore-front, as a dispassionate interpreter of the Gita. He discovers from the Gita -single-minded devotion, which he thinks to be its principle teaching. It was first taught by Narayana to Narada. It is characterised in the Gita as unswerving or supreme devotion. This is the greatest merit of his work. The credit of probing the question of Krsna as Supreme God for the first time goes to him. It may be said here that his efforts in this respect have met with full success.

8. TILAKA

His work on the Gita is very popular. It is originally written in Marathi, but has been translated into English, and also ⁱⁿ Gujarati. It is a work in which he holds a brief for work or Duty. Almost all genuine scholars have praised that work, as of outstanding merit. To him, the Gita is a book, which teaches how a man should do his duty in life.

A man has a number of duties as an individual as well as a social being. Life means living and living means action. Life cannot be supported without action. Knowledge is good and worth seeking-but as a helping do one's duty better.

He regards the Gītā as a book on Ethics. He has spent much labour in establishing his ethical concept of the nature of Duty by comparison with the views on the European writers on morality-the writers namely Aristotle, Kant, Schopenhauer, Nietzsche, Martineau, Green, Spencer and Sidgwick. He then examines the Vedāntic view of Śaṅkara and ultimately arrives at the conclusion that the central teaching of the Gītā is performance of one's duty.

Prof.D.D.Vadekar- has examined critically Tilak's interpretation of the Gītā in favour of 'Work, which according to him is only half-truth. Dr.Ranade has also devoted some space to the elucidation of a few outstanding points in Tilak's Gītā-Rahasya-p-133 to 138-which may be briefly indicated as under :-

1.Tilaka asserts 'Karma Yoga' is the essence of the Gītā. That is the pole-star of his teaching. He also believes that Jñāna points to it, Bhakti points to it,

yoga points to it. All the procedures, mentioned in the Gītā for the attainment of God point to Karma as the Ultimate goal of life. This positive assertion of Tilaka in favour of Karma has been refuted by Prof.D.D.Vadekar and also by Dr.Ranade in recent times. It may be refuted on the ground that, it is contrary to the Gītā text. The Gītā no doubt speaks favourably about Karma and explains its importance and necessity in life (in some portions of the Gītā II-47,48,III-4 to 35), it however says that it must be ~~attended~~ with Knowledge (IV-15) Its value is however underrated in IV-33, where superiority of Knowledge over Karma is emphasised. IV-36 and 37, positively declare the work of Knowledge higher than the Karma, for purification of mind and in being free from the sins. Knowledge is compared with a boat by which the ocean of the worldly sins can be crossed. In this verse there is no mention of the Karma-IV-37 compares Knowledge with fire and the Karma with fuels. This means, Knowledge renders Karma ineffective and useless Knowledge is praised in IV-39 as a means of securing supreme peace. Again in Ch-III-17, it is stated that men with love for God (Ātmarati) are exempted from doing duty. In Ch.VI-the Gītā says that the Karma has no value by itself as purificatory of self,

unless it is joined with the Yoga-discipline-compared with Karma, Knowledge is superior as a means of union with God. The yoga-joined to Karma, and Knowledge is still better. But the *Gītā* declares in VI-46 that the supreme means for the goal of union with God is devotion. An attempt is made in Ch-VIII of this thesis in support of the above statement from the S'.Ad. point of view. So those reasons need not be repeated here to disprove Tilaka's proposition in favour of the Karma.

TILAKA thinks that the man who devotes his life to the performance of duty in service of the country and humanity is the ideal man of the *Gītā*. Sāmkara regards man of Knowledge or a Recluse is the ideal. To Rāmānuja, Madhva and Vallabha, the ideal man of the *Gītā* is a devotee. This is corroborated by the statement of Kṛṣṇa in IV-3, wherein he says to Arjuna, that as he is his devotee, Kṛṣṇa has explained to him his Dharma. From this, it is clear that Kṛṣṇa's exhortation to Arjuna assumes without any reservation that Arjuna is a devotee.

Karma has a value in the life of a devotee-but as subsidiary to Bhakti. This is the central fact, but Tilaka has failed to grasp it.

Tilaka has tried to prove his philosophy of Karma with the help of six criteria of the Mimānsā school. In the opinion of the writer the criteria proposed by the Mimānsā school support, the supremacy of Bhakti (vide Ch. III-B of this thesis).

TILAKA is of opinion that the Gītā metaphysics supports the Advaita of Sāṃkara. This is not true. The Gītā believes in the Personal God. The soul according to it, is a part of God, it is the manifestation of God's consciousness from his higher Nature (Parā Prakṛti-VII-5, XV.7.). The Gītā does not endorse Sāṃkara's view of the Māya. It is not illusion, but God's power. The world also is not unreal according to the Gītā (XVI-8). Description of God in Ch-VII and XIII and the indication of the Kind of Mokṣa in the Gītā. Prof. D. D. Vadekar has pointed out the inconsistency of Tilaka on this part. Although we acknowledge a deep debt of gratitude to Tilaka, for his Karma philosophy in the Gītā, which the world in general, and India in particular, extremely needed for the amelioration of political and social life, we may state that it fails to give the correct interpretation of the Gītā.

It is a good attempt no doubt, but it does concentrate only on the work part of the Gītā, ignoring the importance of the devotion element. In understanding the Knowledge portion of the Gītā, he has been influenced by Sāṃkara's

'Advaita Vedānta'- which is opposed to the Brahmanāda of the Gītā.

(9) MAHATMA GANDHI.

Mahatma Gandhi - Performance of one's duty is the central teaching of the Gītā, according to Mahatma Gandhi. But he says that the duty must be done without attachment for which he uses the word-detachment (anāsakti). The word Anāsakti is to be understood in a positive sense, connoting detachment from fruit and ^{at} the same time, attachment to God. It means that our actions should be done in relation to God. Service to humanity is the service to God. Mahatma Gandhi himself explains his concept of Anāsakti in these words. 'Anāsakti is the central sin, round, which revolve the three planets of devotion, Knowledge and work'. From this statement, it is clear that he recognises detachment as an independent principle above, work, Knowledge and devotion. This is, however, not acceptable to the Orthodox, Commentators like Sāṃkara, Rāmānuja and Vallabha. They take Anāsakti as an attribute of work. The Gītā supplies Mahatma Gandhi-his philosophy of Ahimsā-But when Swami Ananda drew his attention to that, he revised his view and expressed that the Gītā was not written to establish Ahimsā. (Dr. Rande's Bhagavad Gītā P-141). On analysis, his

concept of Anāsakti, will be found consisting of three points 1. Desireless action 2. Dedication of all actions to God. 3. Surrendering oneself to God. The Bhakti schools accept all these elements in their conception of Bhakti to God. Gandhiji's book is theistic, with an emphasis on Detachment in our work, Knowledge and devotion. To Gandhiji, the Gītā is allegorical, representing the moral dual, which is perpetually going on in every individual. The difficulties of individual soul (Arjuna) are put before God (Kṛṣṇa) and the latter shows him the way. It seems from his writings, that Mahatama Gandhiji's ideal man is a devotee.

His favourite prayer was Narsinha Mehta's song, which mentions the characteristics of a Vaishnava—the devotee of God. In this connection, one may read his book on 'Anāsakti Yoga'. He was a firm believer in God, himself a devotee of God, but HE SOUGHT GOD THROUGH SERVICE TO HUMANITY IN A DETACHED SPIRIT WITH WORK, KNOWLEDGE AND LOVE. This new philosophy of Mahatma Gandhi gives him a place as one of the world philosophers—whose aim in life is the unity and restoration of peace and order in the world. He does not follow the Orthodox interpreters, like Sankara, Rāmānuja etc., but he has

his independent approach to the *Gītā* and it is that of a God's man devoted to the service of humanity. He thinks that *Anāsakti Yoga*-the lesson of non-attachment of the *Gītā* will serve as a penance of all the ills from which the world suffers at present. His conception of God is that He is Omnipotent, Omnipresent and Omniscient. There is one God for all irrespective of caste, Colour and Creed.

The S'.Ad.school accepts this, but it believes in the personal God and in the *Bhakti* principle alone as a means for the goal of Union with God. Mahatmaji makes no reference to the goal of the *Gītā*, because his objective in his work on the *Gītā* is to find out the guiding principle as practical ethics of Supreme Value, to enable a man to render best service to humanity.

Vinoba Bhave, Late Mahadevbhai Desai, Kaka Kalelkar and Late Kishorilal Mashruwala-the followers of Mahatmaji have written treatises on the *Gītā*, but their interpretations mostly follow Mahatmaji's view.

9. PROF.D.D.VADEKAR.

His book 'Bhagvad *Gītā*- a Fresh study,' provides fruitful reading to those who are interested in the comparative study of the interpretations of Tilaka and Sāmkara. It is perhaps, the first attempt of its kind,

in the scholastic world in offering criticisms on Tilaka and Śaṅkara in their interpretations of the Gītā. The book is devided into two parts and 6 Chapters viz. Introductory, Śaṅkara on the Gītā, Tilaka on the Gītā. An outline of the Historical method of interpretation of the Gītā, the Metaphysics of the Gītā, the Ethics of the Gītā. He agrees with Tilaka's Ethics but disagrees with his acceptance of Śaṅkara's Metaphysics. He also puts his case clearly, that Śaṅkara's interpretation is incorrect. According to Prof.D.Dandekar, there are three outstanding merits of this work.(1) The writer's emphasis on the synthetical character of the Gītā(2) Comparative views of western thinkers.(3) The Historical method. Evaluating Śaṅkara's interpretation, he arrives at the following conclusions about it.

1. It is an attempt towards the sectarian exploitation of the Gītā.
2. It has manifested the text of the Gītā in the ¹ service of his own doctrine.
3. Śaṅkara's theory of illusion cannot be established from the Gītā. Similarly his explanations about the doctrine of the ultimate and sole Reality, the status of the self in relation to Brahman and the nature of the world, are his own and

1 Bhagvad Gītā-a fresh study P.1.

not, those of the *Gītā*.

4. He finds Sāmkara's theory of Knowledge on the grounds of the Mimānsā tests of the beginning and the end quite unsatisfactory. In his opinion, it leads to ethics or morality.³

The interpretations of other writers are given here only, with a view for the readers' comparison and evaluation. The aim of the writer of this thesis, being elucidation of the S'.Ad.philosophy as explained by the Vallabha school, has offered some remarks on the above interpretations, only from the S'.Ad.point of view. They are not the Writer's personal views. He is doubtful, whether the S'.Ad.interpretation will appeal to others. Each Writer's view suffers from his limitations', and therefore, cannot be wholly acceptable to others. This is not the fault of that writer on the *Gītā*, for the *Gītā* is a universal book on spiritual life. It covers up all aspects of spiritual life. The writer who writes on the *Gītā* singles out only one particular aspect of spiritual life and applies his mind to that aspect only in interpreting the *Gītā*. The *Gītā* is like a many-faceted gem-each facet

2. *Bhagvad Gītā* a fresh study P-12.

3. -do- -do- P-13-15.

of which sparkles with lustre-So although the above interpretations differ from one another, yet each one of them reflects the glory, lustre and beauty of the *Gītā*, judged as representing a particular aspect of the *Gītā*, detached from the whole, it is right, but taken collectively as a complete view of the whole, it is defective .This would apply also to the S'.Ad,interpretation, when judged by other schools of thoughts.

5. He attacks Śaṅkara's Hypothesis of the two paths, as intended only for those who belong to the lower or unenlightened class of aspirants and not for spiritual aspirants.

Criticising Tilaka, he makes the following statements:

1. Tilaka's thesis in the *Gītā* is mainly ethical.
2. Tilaka differs from Śaṅkara's 'ethics', but agrees with his metaphysics, but the writer says that there is coherence between Ethics and Metaphysic. Tilaka's ethical dynamism is based on an insecure basis of metaphysical staticism.

As the Writer's scope in his book is restricted the examination of the claims of the validity of the interpretations of Śaṅkara and Tilaka, there is very little space devoted in it to the predominance of the

doctrine of devotion in the *Gītā*. However, the writer explains the significance of the Bhakti Yoga or Path of Love in the *Gītā*. He explains devotion as the perfection of the emotional side of man or the God-ward sublimation of love in man. In this view, the writer expressed the truth about devotion accepted by the S'.Ad. school. He admits devotion, along with Work and Knowledge, as religious ideal of the *Gītā*-which can be expressed as Development and harmonious functioning of all the aspects of our nature-page-90. In these words he has admitted-Bhakti as an important element in the *Gītā*. It is a good attempt for the synthetic view of the *Gītā*.

11. DR.RANADE:

Dr.RANADE'S 'Bhagavad *Gītā*-as a philosophy of God-Realisation' published by the Nagpur University is the most recent work in the field. He is well Known as a scholar deeply versed in Indian philosophy. He taught philosophy in the college and earned reputation as an able Professor. His volume on 'Constructive survey of Indian philosophy' is a sufficient testimony to his being an authority on Indian Philosophy. He was also a great mystic and saint. His lectures on the *Gītā*

delivered on different occasions are preserved in the above book. He discovers that the *Gītā* is a book containing the philosophy of God-Realisation.

The book is divided into five parts and in 21 Chapters. It is a successful attempt in surveying the interpretations of the *Gītā* by different writers-eastern and western-all of which in his opinion point of the fact that the *Gītā* is a book of God-realisation for which various paths are indicated. Again, it is the first work of its kind attempting to indicate and represent the salient features of different interpretation on the *Gītā*. He appreciates all these different interpretations as being a means of God-realisation. He being a mystic and saint is inclined more towards Bhakti than towards any other means.

12. DR.RADHAKRISHNAN.

Dr.Radhakrishnan's translation of the *Gītā* is a very valuable contribution to the *Gītā* literature. He has explained his meaning of the *Gītā* teaching in his introductory Essay to that Book. His interpretation of the *Gītā* is based on the commentary of Yamunācārya. He explains there the importance of the *Gītā* and gives a brief account of important commentators-Saṅkara-Rāmānuja

etc. on the Gītā and explains the metaphysical concepts of the Gītā-re-Ultimate Reality-the world, the concept of Māyā, the individual self and the goal, which reflect the philosophy of Rāmānuja's Visisthādvaita.

He also evaluates work, Knowledge and devotion and stresses the need of all of them for spiritual life.

He says that the goal, according to the Gītā is equivalence with God(Sādharmya) and not identity. The freed soul acquires the mode of being God. Liberation, according to him is the transfiguration of the embodied soul.

Dr.Radhakrishnan accepts Rāmānuja's conception of Bhakti.

Dr.Radhakrishnan's work on the Gītā is a masterly work, an unique contribution to the literature on the Gītā. As a translator of the Gītā from the Visisthādvaita view point of Rāmānuja, he has done the greatest service to it. The S'.Ad.school agrees more with the Visisthādvaita school in respect of nature of Supreme Reality, the world and the souls. Only difference is that, the S'.Ad.school, accepts Kṛṣṇa in his 'Rasa' Love form or Ānand(Joy) form as Supreme God. Again it does not regard the world and the souls as attributes of God, but as parts of God's existence and consciousness of God. Rāmānuja attaches equal importance to Work, Knowledge and devotion, but S'.Ad.school, although it recognises the

values of Work and Knowledge, gives utmost importance to the devotion. The devotion of the S'.Ad.school is of the Pusti Kind or Pure love, which is not a means, but an end, that of Rāmānuja is a means sometimes identified with Knowledge.

The following passage from Dr.Radhakrishnan's "Bhagavad Gītā" will be worth perusal in connection with the doctrine of surrender.

We should willingly yield to His pressure, completely surrender to His will and take shelter in His Love. If we destroy confidence in our own little self and replace it by perfect confidence in God. He will save us. God asks of us total self-giving and gives us in return the power of the spirit which changes every situation.

Arjuna was perturbed by the various duties, ritualistic and ethical, that the war will result in the confusion of castes and in difference to the ancestors as well as in the violation of sacred duties of reverence for the teachers, etc. Krishna tells him not to worry about these laws and usages but to trust Him and bow to His will. If he consecrates his life, actions, feelings and thoughts, and surrenders himself to God, He will guide him through the fight of life and he need have no fears. Surrender is the easiest way to self-transcendence. He only is fit to contemplate the Divine light who is the slave to nothing, not even to his virtues(Ruysbroeck)

If we are to realise our destinies, we must stand naked and guileless before the Supreme. We, now and then, vainly try to cover ourselves up and hide the truth from the Lord. That way the gopis failed to realise their destinies.

We do not even seek God as await His touch. When we turn to Him and let Him fill our whole being, our responsibility ceases. He deals with us and leads us beyond all sorrow. It is an unreserved surrender to the Supreme who takes us up and raises us to our utmost

possible perfection. Though the Lord conducts the world according to fixed laws and expects us to conform to the law of right action based on our nature and station in life, if we take shelter in Him, we transcend all these. A seemingly outer help must come to man, for his soul cannot deliver itself from the trap in which it is caught by its own effort. When we wait on God without words and desire only His taking hold of us, the help comes.

This passage echoes the statement of devotion accepted in the S'.Ad.school.

Dr.Radhakrishnan's work on the *Gita* deserves credit as a work of genuine scholarship and dispassionate research ability, which can one find in his introduction to the work. It is most valuable work for those who want to understand Rāmānuja's view from the *Gita*.

Due to limitedness of space, it is not possible to evaluate some more attempts made recently, by eminent writers to explain the philosophy of the *Gita*, though those attempts are excellent, However, a bare reference may be made here to some of them-the interpretation of the *Gita* by Dr.Belvalkar, Dr.A.B.Dhruva, Mrs.Annie Besant, Dr.K.M.Munshi and Shri H.V.Divatia.

Dr.K.M.Munshi remarks in his book *Bhagavad Gita* and modern life-that Knowledge action and Devotion are the inalienable aspects of the fundamental unity of human nature (Page-41).According to Dr.(Mrs.)Annie Besant the so-called three paths are really one. They all ultimately tend to the realisation of God.(four lectures on *Gita*-Page-79).

13. DR.BELVALKAR.

Dr.Belvalkar's book on the *Gītā* in English is a commendable effort towards the Vedāntic interpretation of the *Gītā*. The Critical exposition of the argument that has been affixed to the translation is its special feature. Although it is brief and concise-Yet it well deserves a place as a critical exposition of the *Gītā*.It examines the problem of each chapter and discusses its appropriateness. Some sections like cosmology,unum in omnibus, and optimum in omnibus,The vision of the omniform, Microcosm and Macrocosm, the Guna Trilogy and the Triune of the *Gītā* are the writer's originality in the interpretation of the *Gītā*. He differs not only from Sāmkara and other writers. He arrives at the conclusion that the central teaching of the *Gītā* is the triune unity of Work, Knowledge and Devotion. He attaches equal importance to all these three for a spiritual. If of these three, one is lacking, then to that extent, spiritual development will be less. He regards the *Gītā* as a Sāstra which compromises them. He supports his statement, by a reference to II-39,V-2-5,VI-1-4,VII-17,VII-21-22-IX-23,25, VI-3.4 and XVIII-54.

Instead of taking work, Knowledge and devotion-one of them as predominant, the learned professor takes all the

three but if the Gītā is studied dispassionately, as it is worded, one would find, that these three are not considered as equally important in the Gītā. No doubt Kṛṣṇa gives discourse to Arjuna on work, but he gives it, accepting Arjuna-as His devotee and dear to Him(IV-3). In Ch-V, he speaks to him about self-control and in Ch.VI-about Knowledge. Ch-VI-37, ends with a note in favour of Bhakti as a superior to Yoga. Ch.VII to XI relate to the Māhātmyajñāna of God, and has no reference to work,The Supreme love is Bhakti-Ch-XII is 'The theme of Bhakti Yoga' Ch-XIII-XIV consider the relation of the Prakṛti and Purusa to each other. The idea of work is absent here also.Ch-XV says that Purusottama is the supreme God, with whom the devotee should establish union. Ch.XVI mentions two kinds of qualities - Divine and Demonaical-and Ch.XVII advocates faith in the Sastra.All these chapters from XIII to XVIII neither refer to work nor to Knowledge as a means for union with God or for development of spiritual life.Their stress is on devotion only.This is explicit, in XVIII towards the end. So it is not right to assert that the teaching of the Gītā is triune unity of work,Knowledge and Devotion. No doubt, the Gītā does not deny Work and Knowledge. They are also favoured but as aids to - devotional life. XVIII-66, goes to the extent of renouneing

all the Dharmas including even Work and Knowledge, except RESORT to God. This is the only point on which the S! .Ad. School will differ, otherwise Dr. Belvalkar's book is really creditable performance.

14. JUSTICE H.V.DIVATIA.

Justice H.V. Divatia's book "The Art of Life in the Gita" deserves some notice here, Though it is a small book of 152 pages, comprising of 10 Chapters, it will be of invaluable assistance to all lovers of the Gita to the materialistic minded, or the spiritualistic minded. Late B.G.Kher, has eulogised the book, in his introduction to this book, by remarking-He (the author) has attempted to look at the Gita as a treatise on the art of life and to discuss its teachings from that standpoint. In ten small chapters, he has described the Psychology, Epistemology, Cosmology, Metaphysics and Ethics of the Gita and in the concluding chapter discussed how far modern science confirms the teachings of the philosophy of life behind the Gita. However the result is the sociological interpretation of the Gita by which Justice Divatia, concludes that the teaching of the Gita should be utilised in the service of humanity.

This means that Justice Divatia substitutes-Humanity or society, as God. This is a main feature of his interpretation of the *Gītā*. The *Gītā* is a theistic book which is to be valued as a work of Vedāntic philosophy as well as of mystical experience through devotion. This point has been ignored in this book. No doubt, the philosophy and Religion of the *Gītā* have been explained in separate chapters-and they indeed throw good light-yet, the whole work, falls short of the standard of the orthodox schools of thought on the Hindu philosophy. The chief merit of the book that it will commend itself to the atheist and the modern sociologists,yet, it cannot be a trustworthy work on the *Gītā*. As a work on the art of life it is a successful attempt, but it leaves an impression that it has not done full justice to the *Gītā* as one of the scriptures taking rank with the *Upanisad* and the *B.S.* The *Gītā* is a Sacred book and not a ~~soci~~^{scriptural} Work.

The general view of all the commentators and even of the writers like Tilaka, Mahatma Gandhi, Aurobindo, Keith and Hopkins is that it is to be valued as a work of *Upanisadic* nature. Dr.Ranade rightly characterises it as a *Sarva Sakhiya Upanisada*. A work containing the quintessence of all the *Upanisads*. The *Gītā* is a -

compilation of 18 chapters-each one of which is like a separate Upanisada. This is corroborated by expression 'Gītāsu Upanisatsu' , included in all the colophons of different chapters in the Gītā. The Gītā-Dhyāna which is a meditational prelude to the Gītā. The Gītā is compared with nectar-or essence drawn from the cows in the form of the Upanisads. From this, it is obvious that the Gītā is theistic by nature, explaining Philosophy about God, the World and the Souls, and the relation of the souls to God. If we trust in the words of Kṛṣṇa in the Gītā. He is God Purusottama (Supreme God) and he admonishes Arjuna, towards the end of his discourse in XVIII-61-that in order to get eternal peace he should surrender himself to God, with all his love, by which he will receive God's grace. In XVIII-65, while concluding his gospel,Kṛṣṇa emphatically tells Arjuna to keep his mind in Him(God) and to be his devotee and resort to Him, even by discarding all other means, The Gītā teaching is intended for the spiritualistic-minded and the theists and not for materialists, atheists or Agnostics (XVIII-67).This is the most secret teaching of the Gītā. The Author has no doubt taken note of this in the earlier chapters, but in chapters in Gītā and the modern science and the Gītā and the modern Age. His emphasis seems to have been shifted on the sociological significance of the Gītā,which

reduces it merely as a book of social conduct. To quote Aurobindo-The *Gita* is not a book of ethics but of spiritual life. It teaches not human but divine action, not the disinterested performance of duties but the following of the Divine Will-not a performance of social duties but the abandonment of all standards of duty to take the refuge in the Supreme alone, not social service, but the action of the God-possessed the Masterman, and as a sacrifice to Him who stands behind Man and Nature. (Essays on the *Gita*-P-43) He understands the word YOGA in its etymological sense of union. This is correct, but it implies not the sense of union with God, but the unification of all our mental faculties in the service of humanity. This is opposed to what Aurobindo says in the above passage.

Inspite of this criticism, it does not detract from the value of the book. On account of the author's enunciation of the following principal points of the *Gita* viz. 1. The emphasis on inner religion. 2. the importance of work and duty 3. a sense of non-attachment towards the material side of life 4. need for disinterested service and social sense. 5. and development of humanitarianism, the book will prove of perennial interest those who love the *Gita*. The S'. Ad. interpretation will agree with all

these points but will add that all the means described in the *Gītā* must point to the final goal namely union with God-for God's service.

The above writers who advocate the work as a teaching of the *Gītā* have put uncommon stress on it, ignoring equal importance of Knowledge and devotion, those who advocate Work and Knowledge, have not considered what the *Gītā* has to say on Bhakti in ch.XII-to XVIII. Those who stand for the synthesis of works, Knowledge and Bhakti, have been indifferent to the concluding portion of the *Gītā*, which favours not only Bhakti, but Para Bhakti (Supreme devotion) as a means for union with God.

15. CHRISTIAN WRITERS.

A passing reference may be made here to the names of some Christian writers on the *Gītā* viz. Lorinser, Weber and Lassen who trace the Christian influence on the *Gītā* but Dr. Bhandarkar has exploded this theory on the historical, ^{to} inscriptional and philological evidence. Some scholars namely Garbe, Holtzman, Oldenberg, Schrader and Otto have detected interpolation in the *Gītā* text, this has been refuted by Dr. Belvelkar in a separate booklet. Among the European writers on the *Gītā* Dr. Otto's work merits some mention here. His, is the humanistic interpretation of the *Gītā*. By his doctrine of Holyism and Numenism, he has earned

reputation as one of the eminent interpreters of the Gītā-Dr.Ranade has appreciated his work,worthily in the Gītā especially on his concept of Īśvara,who is supra-ultimate, wholly transcendent, and a combination of Personalism and impersonalism. His Holy(God) is beyond the categories of the God, the true and the Beautiful. As he is a theologian, he finds out Bhakti as supreme but he calls this Bhakti as Advaita Bhakti which is identical with that of Jñānesvara. He means by this that in the experience of Advaita Bhakti, a devotee becomes so merged in God that he becomes one with Him. Another point in his interpretation of the Gītā is the doctrine of pre-destination, this means that a man is simply an instrument (Nimitta) absolutely in the power of God. God decides before-hand all the happenings in the life of an individual or in the world in general. All activities are pre-planned and their results are pre-determined. A man is simply to Know this Will of God and to his duty. The S'.Ad.school will agree with these points partially. It believes in the transcendence of God.T.U.mentions five forms of God.1.Annamaya.2.Prāṇamaya.3.Manamaya.4. Vijnānamaya and Ānandamaya-of these,first four are regarded as the Vibhūtis but Ānandamaya is the highest form of God, who is called Kṛṣṇa by Vallabha.The Gītā

refers to three forms of God-Ksara-Adhibhautika (-physical-the world). Adhyatmika (Akṣara-spiritual) and Adhidaivika-divine-Purusottama-Kṛṣṇa) Truth, Beauty and goodness are His attributes-Kṛṣṇa is beyond this.

As regards the doctrine of Advaita Bhakti, the S'.Ad. school does not accept it because it does not accept the idea of merging into God, in the experience of Bhakti.

It characterises its Bhakti in the Gītā as Pusti-Maryāda Bhakti-Otto's doctrine of pre-destination or determinism is wholly acceptable to the S'.Ad.school.

16. DR.P.M.MODY.

His two works on the Gītā-one Bhagvad Gītā, 'A Fresh Approach' in English and the other 'The Bhagvad Gītā' in Gujarati are very valuable contributions of recent times, to the interpretation of the Gītā. The writer gifted by his profound scholastic learning and probing ability in the research field, has also to give his own interpretation-which according to him favours the 'Yoga' as the central teaching of the Gītā. The author's concept of 'Yoga' differs from its ordinary meaning. He takes it specifically, in the sense of disinterested action. This is rather far-fetched meaning, of the book is that he has given a lot of information on a number of questions, arising from the Gītā for study. He examines Sāṃkara's view of the Gītā and finds it incorrect. He asserts that in many cases

Samkara has misunderstood the text. The conceptions of Mokṣa and Knowledge in the Gītā are only subsidiary. He analyses Yoga into two forms (1) as a means and (2) as a God, and regards Knowledge, Work and Devotion as auxiliaries to Yoga's disinterested action. One interested in the study of the Gītā will be much benefited by it. The attempt though laudable misses an important truth of the Gītā-namely the goal of God-Realism. The fact that it is fundamentally a book of God-Realisation seems to have received no particular notice of the Writer.

P.K.Gole's brochure on the Gītā cites references from the Gītā to prove that the fundamental teaching of the Gītā is 'devotion'.

CHAPTER - V

EVALUATION OF THE SUDDHĀDVAITA INTERPRETATION OF
THE GīTĀ - BY THE TWO COMMENTARIES :

- (1) TATTVA-DĪPIKĀ, AND
- (2) AMRTA-TARANGINI -

WITH BRIEF COMPARATIVE NOTES.

In Chapter II of this thesis, an attempt is made to explain the S'.Ad.interpretation of the Gītā in the light of two commentaries-(1) Tattva Dīpikā and (2) Amrta-Tarangini. Both the writers belong to the Vallabha school. They both derive their inspiration from the scattered writings of Vallabha. Vallabha's Religion is known as 'Pusti Mārga'. His religious system has two schools of thought - one approaching Reality by Pramāṇa method, based upon the scriptures=the Vedas, the Gītā, B.S. and the Bhāgavata, the other is independent of the scriptures. T.D. follows the Pramāṇa method and A.T., the Prameya method. Hence, there are many differences in their interpretations of the Gītā text, but ultimately they agree in pointing out the goal of union with God through the devotion of the type of love.

We shall first select some important points from
T.D.

1. The 'Visāda Yoga' of Chapter I is explained by the S'.Ad.school as indicative of the Vairāgya of Arjuna as a means to Bhakti. His distressed state is said to be Arjuna's state of an Ārta Bhakta, one of the four kinds of Bhaktas mentioned in VII-16, but this is wrong. It does not point to his Vairāgya, it only shows his sorrow at the thought of killing on the battlefield. This sorrow no doubt fills his mind with disgust for fighting. It is in no way to be construed as his Vairāgya for the world. Arjuna says to Kṛṣṇa only "I am not willing to fight, for any worldly gains, or for fear of incurring sins." He does not mean to say 'I shun worldly pleasures. As I have no charm for worldly life. I wish to detach myself from the world. In interpreting Arjuna's Visāda in the sense of Vairāgya, T.D. is not correct

2. T.D.'s explanations of the Sāṃkya' and the Yoga in II in the sense of Tyāga-renunciation of Work and of Atyāga-non-renunciation of Work, are based upon Vallabha's' Bātbdha. Sāṃkya takes these words in the sense of Knowledge and Work-but it is not endorsed by the Gītā. The Gītā does not ask Arjuna to renounce work altogether, but to do it, desirelessly and without attachment to fruits. T.D. brings out this sense of the Gītā.

3. T.D.'s promulgation of Satkāryavāda from II-16, agrees with the views of Sāṃkara and Rāmānuja. He however offers two explanations of the words Sat and Asat, which is not necessary at all. 'Sat' means the soul, and 'Asat' means body. It is brought as an argument by Kṛṣṇa to prove that there is no death of the soul. T.D. is original in referring to the two kinds of SAT- 1. pure which is the soul and 2. impure which is body-The pure soul is not subject to modifications, the body is subject to them. This explanation, alone would have been sufficient, but T.D. hazards another explanation, by differentiating body which is SADSAT(Existent-non-existent) from the soul which is SAT. He says that the soul has no Vikāra (modification) of existence, because it is not born. The existence-condition of anything presupposes the condition of birth or origination. But as the soul has no birth, It has no existence. This argument, though clever in itself is not convincing. Sāṃkara reduces from this verse the fact of the reality of soul-which is consciousness and identical with Brahman, but the S'.Ad.school regards the soul as an Aṁśha of Brahman, representing his consciousness part. This is the correct attitude of the ~~GT~~ towards the soul(XV.7). A.T.'s meanings of SAT and Asat as Alaukika divine state

and temporal state are not correct. Its examples of Antargruha (remaining in the house) Gopis, as illustrative of ASAT temporal state, and of the Gopis who joined, the Rāslīlā 'dance of God' should not deserve notice, as they have no bearing with the sense of the Gītā.

II,42 depreciates the Vedas pointing to 'heaven' as goal. They are called 'flowery speech' only good like flowers in outward beauty. The flowers can not give the pleasure of the fruits. In the same way, the Vedas, which emphasise rituals cannot lead to Mokṣa. Saṅkara insists on avoidance of the rituals.

Rāmānuja says that they should be performed for self-realisation and not for enjoyment. T.D. and A.T. condemn their use only for attainment of heaven. They have their utility for the purification of one's nature preparatory to devotional life whose goal is union with God. These explanations accord with the attitude of the Rāmānuja towards the Vedas.

5. In II-45, Naistraigunya is understood by Saṅkara as 'desirelessness', by Rāmānuja as 'the state of - Sattvaguna', but T.D. and A.T. explain it as God who transcends all the gunas, by resorting to God. A.T. adds

that for participation in the līlās of God-transcendence of the Gīyās is necessary. Its reference to the līlās of God, is irrelevant.

6. In II-46, Sāmkara takes the word Brahman in the sense of Sānyāsī and says that to a Sānyāsī who has realised Brahman, the Vedas are of no use-Rāmānuja says that one desirous of Mokṣa has some use of the Vedas as much as it is to a thirsty man, who will drink water from an overflowed lake. He will take only just enough water for appeasing his thirst. T.D. follows this meaning, but A.T.takes 'Uḍapāna' in the sense of a vessel and says that a thirsty man standing before a lake full of water, must not worry in carrying the vessel with him, for drinking, because he is standing on the bank of the lake from which he can drink water, as much as it will serve his purpose. In fact the devotee has no need of the Vedic rituals.

A.T.goes beyond the meaning of the Gītā.T.D.'s explanation is better, because it recognises the need of the Vedas for the acquisition of the purity of the soul.

Sāmkara explains II-46—"you are fit for work and not for knowledge". Rāmānuja says you are only in the state of Mumukṣu,So you have to do work. A.T. renders

it as you are not free from egoism and desires, you have to do work. This is a correct explanation. The night and the day in II-69 are symbolical of Ignorance of Knowledge, according to Śaṅkara respectively. To T.D., they are the states of being in communion with God mentally and of engrossment into worldly pleasures respectively. According to A.T., the night symbolises sensual pleasure and the day, the happiness of a devotee in God's company. This meaning is rather far-fetched. T.D.'s has caught the meaning correctly.

8. The word 'Brāhmisthiti' in II-70 means, according to Śaṅkara, 'the position of being Brahman', and according to Rāmānuja, 'the state leading to the attainment of Brahman'. T.D. says it is the condition leading to the union with God or the condition of equality of the soul with Brahman. A.T. simply means by it, the condition of one who enjoys the bliss of God, Brahman-Brahma-nirvāna according to Śaṅkara means 'Mokṣa', according to Rāmānuja, the state of the soul's bliss, but T.D. understands it as 'Bliss of Brahman'. A.T. calls it the Mokṣa by union with 'Supreme God. The concept of the Brahma-Nirvāna is further referred to, in the Gītā, in v-23 to 26. T.D.'s meaning of this

word, perfectly agrees with the *Gītā*, because in v.23, the soul is described as an enjoyer of bliss in the state of union with God. The S'.Ad.believes that in that state, the soul retains its individuality while participating in the bliss with God.

9. Commenting upon III-5, Sāmkara remarks that work is intended only for ignorant men. He adds the word 'Ajña' after 'Kas'cit'. Rāmānuja understands that the *Gītā* makes performance of work necessary, even for a man of Knowledge till the self is realised. T.D.says that the verse does not refer to a particular Kind of man. It is a general statement applicable to all living men, who are by their nature subject to the influence of Prakrti.

10. T.D. understands 'Niyata' as obligatory work, Imperative Duty. He is advised to do it, unconditionally, without attachment, but believing himself as God's servant, who is entrusted with responsibility to execute that work. This is the right meaning.

A.T. thinks that Karma means *Sevā*-service to God, which is enjoined as a duty to a follower of *Pusti-mārga*. The word 'Niyata' is understood by A.T. in the sense of Nitya-for ever. The meaning according to A.T. is that a devotee of God should perform service to God daily without

fast. T.D.'s meaning of Karma in the sense of obligatory duty is most appropriate to the Gītā.A.T.'s meaning in favour of SEVĀ, has no basis in the Gītā. Its over-zeal for Pusti is responsible for this.

11. III-19. The Gītā no doubt teaches us that our works should be done without any desires. This however does not mean that we should not have desires. Not to have desires is psychologically against human nature. As human beings we have our desires but they have to be so trained and sublimated, so that they can be serviceable to us in gaining our goal^{union} with God. Thus T.D. regards Non-attachment as a positive virtue. No other commentator has gone so deep into the meaning of the Anāsākti and caught the above meaning.

12. Prakṛti in III-27, is understood by T.D. as Prakṛti which represents the existence part and Cit-consciousness part of Brahman. It is as such identified with Brahman as a material as well as efficient cause of the world. This is exactly what the Gītā means by Prakṛti in -VII-4, III-20 and XIV-34, where it is known as Mahad yoni. Sāṃkara's meaning, nature inherited at birth by one's impressions of previous life and Rāmānuja's meaning of Vāsanās are contrary to the Gītā's meaning.

13. IV-7-8, mentions the reason for God's incarnations.

Sāmkara thinks the incarnations of God are phenomenal due to Māyā, but T.D. regards them as real, being the forms of God, assumed with the help of Māyā-Power of God. Rāmānuja also believes them as real. T.D. says that God's birth is to be understood in the self of manifestation or revelation. So His divine nature remains unaffected even in his incarnations. This is in keeping with the Brahmanāda of the Gītā in VII to XI chapters.

14. IV-10-Madbhāva' is understood by T.D. as condition of attainment of Divine nature. In this state, the soul becomes like God, in all respects except in his power of creation. It does not become Brahman as Sāmkara says, but becomes like Brahman. The Gītā expresses the sense of God-state in various terms such as Sādharmya, Brahman-Nirvāna, Brāhma-sthiti etc. It does not give its exact nature. In the absence of the exactness of the God-state, it is doubtful whether T.D. has brought out the meaning of the Gītā.

15. V-II- Sāmkara's meaning of Ātma Suddhaya as for 'purification of mind, and Rāmānuja's for annihilation of the bondage of old actions are not satisfactory, compared with T.D.'s meaning for purification of the soul.'

According to Sāmkara, performance of Karma is necessary for the purification of the Sattva or mind, otherwise, the man on the path of Karma will not be fit, for Knowledge. By this he means to say, that the Karma is meant for the ignorant only. But even they if they perform actions, will be purified. The object of the Karma is the annihilation of the bondage of Karma according to Rāmānuja. Both these take Karmas as the Vedic Karmas, But T.D. takes the Karma i.e. the devotional acts in the form of ninefold means of devotions. This is the correct meaning in view of the strong devotion laid by the Gītā in subsequent chapters. The Yogic Karmas i.e. sitting in a particular posture, withdrawing senses, and mind from external objects and engaging them in God.etc. are the activities to be pursued by a Yogi, for devotion. According to T.D. the yogins are not ascetics but the devotees, because they are not averse to action, but to it with reference to God. This is in conformity with Vallabha's conception of yoga. A.T.'s meaning is no doubt S.Ad. because he explains Ātmasuddhaya to mean 'for getting love of God'. It is rather far-fetched-not congruous to the Gītā. The Gītā in this chapter understands the yogin

and not as a Bhakta. So T.D.'s explanation is not satisfactory.

SVABHAVA in V-14, means according to Śaṅkara, 'Nescience and according to Rāmānuja Prakṛti, Vāsanā. T.D. understands it nature of soul i.e. It is the nature of the original condition of soul, as consciousness of God. T.D.'s explanation is somewhat satisfactory.

16. Śaṅkara understands jñāna in V-16 as Knowledge of Discrimination and Rāmānuja, 'Knowledge as opposed to Karma', but T.D. understands it as Knowledge of Aksara Brahma and A.T. as Knowledge of Supreme God. T.D.'s explanation is appropriate here, The S'Ad. system requires Knowledge of the greatness of God, as a pre-requisite to devotion. The Gītā agrees with this in Ch.(IX & XII).

17. The characteristic of the learned in V-18-19 is Samadarśitva, which according to T.D. means 'seeing God equally in all' beings and according to A.T. 'seeing in all beings the consciousness part of God'-Both these explanations agree with the Gītā.

18. In V-21, the word 'Brahma yoga' is understood as Samādhi (meditation) by Śaṅkara and he explains that one desirous of inexhaustible happiness must withdraw his mind, from the outer objects and concentrate on God in meditation. Rāmānuja understands it as experiencing God.

T.D. means by 'it' the union with God'. This is in keeping with Vallabha's concept of yoga.

19. The idea of 'Brahma-Nirvāna' in v-24,25,28 is explained differently by Śaṅkara and Rāmānuja. To Śaṅkara, it is the state of Jīvanmukti and to Rāmānuja, condition of happiness, accruing from the experience of self-realisation. T.D. no doubt means by it Jīvanmukti but it is the happy state of Brahmananda in which the soul's worldly condition disappears and becomes God like. This is expressive of Vallabha's concept of Jīvanmukti. A.T.'s meaning of acquiring the condition of fitness for participation in the līlās(sports) of God is not correct, for the reason that the Gītā even according to the S.Ad.school does not teach pure Pustī Bhakti.

20. VI-28. 'Contact with Brahman', understood by Śaṅkara as Identify with Brahman taken with happiness is Self-realisation by T.D., as 'attainment of Aksara' and A.T. as service of God. Śaṅkara has no support from the Gītā. Rāmānuja is Vague. A.T.'s meaning of the Sevā is not correct, because the Gītā is not intended for Pustī Maryādā purely. The possible correct meaning which is very near the Gītā sense is that of T.D. The yoga discipline does not aim at union with God. Its goal

is attainment of impersonal God.

21. VI-44 '- transcends 'Sabdabrahma' - Sabdabrahma, according to Sāmkara means the fruit, of the Vedic Karma, according to Rāmānuja, it means Prakṛti, T.D. explains the phrase as 'He acquires the Knowledge of Supreme Brahman', which is the essence of 'Sabdbrahman'. Sāmkara simply says that one who is desirous of knowing the nature of yoga, does not seek the fruit of the Vedic rites. This is not correct interpretation because the very fact that one is desirous of knowing the nature of yoga, has already reached the stage higher than that of one who performs Vedic rites. He has left that stage already behind. T.D. regards agrees with Gītā. VI-46-and says that this yogī is superior to an ascetic, or the Jñānin, one desirous of the nature of yoga cares only for the knowledge of God.

22. VII-I-T.D. remarks that the purport of I to VI is 'the Knowledge of the individual soul, and that of VII to XI is the knowledge of the greatness of God, suits the context.

23. T.D.says that the two aspects of Prakṛti-as lower and Higher are mentioned by the Gītā to establish the proposition that Prakṛti-which represents the existence part and the consciousness part is the material

cause of the world and the souls.

24. Commenting on the word 'Jīvabhūtām'-T.D.says that according to the Gītā, God has become soul, through the manifestation of His consciousness. The soul is therefore real. Śaṅkara thinks the embodied soul is unreal. But T.D.says, it is not true. In that case the word should have been Jīvībhūtām, as if it were a soul, Rāmānuja and T.D. are true to the Gītā.

25. Śaṅkara thinks VII-17 is in praise of jñāni, but Rāmānuja, T.D. and A.T. take it as being in a praise of a devotee. T.D. remarks that a man who has got Knowledge of the greatness of God and who has single minded devotion to God is considered by Kṛṣṇa-as dear to Him. This accords with Vallabha's view of 'devotion'.

26. Śaṅkara reads 'Avyaktāt' before 'Sanātana' in VIII-20-but T.D.reads, 'Vyaktāt' and explains that the unmanifest form of God viz. Aksara is permanent and is different from the various forms manifested from God. This is in consonance with Gītā VIII-19.

27. Śaṅkara in his interpretation of VIII-21, regards Aksara as higher than Viṣṇu(personal God) because Aksara is Impersonal.T.D.explains it differently.Aksara is the abode of God because it is out of Aksara that

Prakṛti and Puruṣa are manifested. It is a foot of God or an abode of Supreme God. According to the Gītā, Aksara is inferior to Purusottama-XII-1, and XV.

Inspite of this, Śaṅkara's explanation is arbitrary. T.D. correctly brings out the meaning of the Gītā. It characterises Aksara as Ādhyātmika form of God and Purusottama as Ādhidaivika form.

28. The word 'Bhaktyā'-in VIII-22, is wrongly understood by Śaṅkara as Knowledge. Parah-Puruṣa is Supreme God. T.D. takes Bhakti in the sense of disinterested devotion or love to God, by which alone Supreme God is perfect joy is to be attained. This interpretation is no doubt correct, but God's joy-form is not mentioned in the Gītā.

29. IX-1 chapter 9th is entitled 'Rajavidyā-'Supreme lore'. The word in first line 'Idam'(this) goes with Knowledge in the second, which is qualified by - "guhyatama" (most secret). This Supreme Lore according to Śaṅkara is Knowledge of Brahman who is an object of worship. T.D. understands it as the Knowledge of the greatness of Brahman, which is essential for a devotee for love-type of devotion to God.

Reading the *Gītā* verses 13,14,15,18,22,26,27,29,30,31, 34, together T.D.'s explanation sounds satisfactory to *Gītā*. This chapter is in the middle part of *Gītā*, whose main object is to teach the Bhakti doctrine. It may be supposed that Ch.IX prepares the ground for the - promulgation of the Bhakti doctrine, which names - separately under Bhakti-yoga in Ch.XII-v-13, says in general that greatmen are devoted to God single-minded. v-14. enumerates Kirtana and Vandana kinds of Bhakti.

The word upāsati should ^{be} understood here not worship but offer devotion as a servant. V-15 clarifies that Knowledge and sacrifice are not opposed to devotion. They also serve as aids of Bhakti. V.18 mentions some relations such as of a master, a friend etc. between the devotee and God-V-22, according to T.D.refers to Pusti, and Maryādā devotees, who are cared for by God. A.T.discovers from it the principle of Sarvātambhāva. The details of dedication to God is indicated in v-23. The remaining verses exalt the position of Bhakta above all others. T.D.'s interpretation accords with the *Gītā*. 30. XI-7. The import of 'Ekastham' (residing in one part) going with 'jagat' is according to T.D.suggestive

of the pantheism and of transcendentalism of God. It also suggests the reality of the world. This is further corroborated by the *Gītā*.X.42. The *Gītā* uses there the word *Aṁśa* with reference to *jagat*. It supports the S'.Ad.doctrine that world is a part of Brahman and therefore real. Sāṁkara's theory that the world is due to *Māyā* and unreal has no support from the *Gītā*. T.D. is here on a safer ground.

31. In XII-3, Sāṁkara explains *Kūṭastha* as centred in Fraud-*Māyā*, but T.D. understands it in the sense of 'common to all'. *KŪṭA* may mean a top-As *Aksara* stands at the top of the world, it can be known by all. The *Gītā* does not accept Sāṁkara's theory of *Māyā* in the sense of fraud. T.D.'s explanation agrees with the *Gītā*.

32. XIII-12 to 17 describe the Knowledge form of God. God is both qualified and non-qualified. Rāmānuja and the Vallabha school, accept both these aspects of one God and they are both real, but Sāṁkara says that Brahman is now qualified. The qualified form is due to *Māyā*. It is not real. This is opposed to the *Gītā*, which recognises both the forms as real. The *Upaniṣads* and the *Gītā* also support this, Vallabha corroborates this by the statement that God is a substratum of opposite

qualities. T.D. keeps this in mind here.

33. XIV-2. T.D. takes 'Sādharmya' to mean likeness to God, by acquiring God's six qualities-greatness, potentiality, glory, beauty, knowledge and indifference to the world. To Śāṅkara, it is becoming one with Brahman. Likeness with God's qualities expresses personality of God, which is accepted by the Gītā. T.D.'s meaning is in harmony with that of the Gītā.

34. Śāṅkara understands the 'Asvattha tree' described in XV-1,2 as tree of worldly life. T.D. says that first verse is descriptive of the world-tree and the second of the tree of worldly life. The Gītā seems to have this difference in mind; Otherwise it would not use the word 'Urdhvā Mūlam'-having its roots upwards in Brahman-in first verse and would not have advised for cutting it by non-attachment in XV-3. Vallabha differentiates the 'world' from 'Samsāra'-attachment to worldly life, the cause of bondage. T.D.'s explanation is in accordance with the view of the Vallabha school. The world is real, but the Samsāra is unreal, because the former is the work of God and the latter is the creation of Ego or the embodied soul.

35. T.D. is thoroughly consistent, here and elsewhere, in explaining Aksara as UNMANIFEST OR IMPERISHABLE FORM OF GOD. But Samkara explains it wrongly, taking it for an individual soul. This is in contradiction to the Gita.

36. XVI-8. T.D. as well as Ramanuja are both correct in their statement that the world is real. It is also the view of the Gita, persons calling the world as unreal are denounced by the Gita, as Demons.

Samkara takes 'Demons' to apply to materialists, but this is distortion of the Gita meaning.

37. That the soul is an 'amsa'-fragment of God, is the correct teaching of the Gita and T.D., explains it in conformity with it. XV-II, but Samkara asserts the word 'Eva-like' 'amsa' and says that the jiva is not an 'amsa' but appears to be so. This is opposed to XV-7.

38. The word Daiva in XVIII-14, means God but Samkara takes it for Gods like the sun etc. This is opposed to XVIII-6 which attributes all actions of men ultimately to God. T.D. is justified in taking it for God, for the same reason Samkara's explanation of Isvara in XVIII-61, as phenomenal is absurd. God is the chief

Mover of men to actions 'Dharma' in XVIII-66 does not mean only 'Karma' as supposed by Śaṅkara but any means or duties which are antagonist to devotional life. This meaning exactly suits to the Gītā text, in the context where it has been used.

20. DRAWBACKS OF T.D.

Although as pointed out above on the whole, the interpretation of T.D. is better and more trustworthy than Śaṅkara, on the one hand and A.T.' of the same school on the other hand, it has some drawbacks also.

1. The first drawback is that it is strictly sectarian. It is written as a propaganda for enhancing the value of the S'.Ad. Philosophy.
2. It draws inspiration from Vallabha. It accepts everything written by Vallabha as authoritative.
3. It does not care to note the good points of other commentators, who are Māyāvādins.
4. It no doubt takes the Gītā as a Pramāṇa Sāstra, teaching the value of devotion for the union of God, but it ignores its universal character, intended for persons of all temperaments, in all places and for all times.

5. It corroborates its statements by passages from the Upaniṣads, B.S. the Bhāgavata and from the writings of Vallabha, but it selects them only to support the S'.Ad. point of view.
6. It explains the philosophy and religion of the Gītā in terms of Suddhādvaita and 'Pusti'. This is the greatest drawback. It is an historical anachronism-referring to the things which did not exist in a particular age - 'Suddhādvaita' and 'Pusti' owe their existence or revelation to Vallabha in the 15th Century. These ideas were not known or recognised by these terms in the age of the Gītā. The Gītā is innocent about them.
7. It divides the whole subject-matter of the Gītā under three main topics-discrimination, patience and resort to God, which are the virtues of a follower of Pusti-mārga according to Vallabha. There is no indication in the Gītā to treat its subject-matter under the above heads-T.D. has taken the clue from the Gītā-Tātparya' of Vitthaleśa.

8. It offers two explanations of 'Sat' and 'Asat' in II-16, but it is unnecessary.
9. In II-28, the word 'Avyakta' is taken by it in two meanings 1. Prakrti and 2. Aksara and the 'Bhūtāni' also in two meanings 1. the body and 2. the soul. Only one explanation of Avyakta as Aksara and the Bhūtāni as beings would have been appropriate.
10. It explains the word "Bhakti" in the Gītā, in the sense of Pusti Maryādā Bhakti. This is also an historical anachronism. The Gītā is aware of the Bhakti principle without its divisions, recognised by Vallabha.
11. It says that the purpose of chapters I to VIII is to teach Arjuna the Dharma of Maryādā Mārga- (the Dharma, taught by the Vedas) and of IX to VIII, the Dharma of Pusti-mārga. This cannot be corroborated by the Gītā.
12. It understands the Māya in IV-6, in two senses, of 1. grace of God and 2. of the power of God. - Vallabha understands it only on the second sense.?

13. It applies VI-47 to the Pusti Bhakta.

He is the best among the yogins
(yuktatma) But the Gita is silent about
the divisions of the Bhaktas, as Pusti-
Bhakta, Maryada Bhakta. Pusti Bhakta is not
included, separately by that name in the
list of the four types of the Bhaktas in
VII-16.

14. It divides the Gita text of 18 chapters-

into three separate parts, part ONE of 1 to VI-as the aphoristic, 2. part Two of
VII to X, the expository and 3. part THREE
of XIII to XVIII as a commentary(Bhasya).
The Gita does not indicate these divisions
anywhere-not even in the colophon at the end
of each chapter. The Gita characterises
itself, as Upanishads, BrahmaVidya, and yoga
Sastra. The grouping of six chapters into
three above divisions is T.D.'s own-mention.

15. In VI-6, the word 'Atma' is used six times
but T.D. explains that word having different
connotations. This is a drawback.

16. T.D. illustrates the four kinds of the devotees
in XVI-16, by the examples of Gajendra, Saunaka,
Dhruva, and Suka. But it is doubtful, whether

the Gītā implied the inclusion of the Gopis by the word 'Ca'(and).

17. T.D.thinks that VIII-7, the Sarana Mantra preached by Vallabha¹Lord Krsna is my Refuge is derived from this. It is a historical anachronism and sectarianism.
- 18.XII-12-19, according to T.D.,are suggestive of the marks of Pusti Bhakta. The Gītā only uses the word Bhakta and not Pusti Bhakta.
- 19.T.D.'s understanding the Daiva-Divine souls, as the two types of souls-Pusti and Maryādā, cannot be supported by the Gītā. It is rather suggested to T.D. by Vallabha's work 'Pusti Pravāha-Maryādā'.
20. It understands the 'Brahmasūtrapadaiśa', in XIII-4, in the sense of Bādarāyanā's Work, Known as 'the Brahma Sūtras'. But it is not historically proved that the Gītā of Bādarāyana existed prior to the Gītā on the contrary, the general opinion of the scholars is that, the B.S., of Bādarāyana is posterior to the Gītā. The B.S.refers to and repudiates the various schools such as the Sāṃkhya, the yoga, the Nyāya-Vaisesikas, Pūrva

Mimānsā, The Bhāgavatas Buddhism and Jainism, which existed before B.S., the Gītā is silent about these schools. Again here the word is Brahmasūtrapadaī and not 'Brahmasutraihi', by which B.S., is generally known. It should mean 'sentences in the Upanisads relating to Brahman.'

25. It derives sense of Pusti Bhakti from the word Avyabhicārini Bhakti. This is not correct.
26. It offers two explanations of Prakṛti in XIII-19, but only one is enough, because even the Prakṛti as an effect, is not different from God.
27. It takes the word 'Vishnute' enters in the sense of Avesate is possessed by God. It means that after a devotee gets Knowledge of Brahman, he is possessed by God i.e. God considers him fit for his enjoyment of the līlās(sports) of God. There is no indication any where in the Gītā about souls enjoying the bliss of the līlās of God. It reveals its partiality to the S'.Ad. doctrine.

REMARKS ON 'A.T'.

1. Most of the above remarks, apply to mutatis mutandis to 'A.T.' also. 'T.D. and 'A.T.' both represent the S'.Ad.view. Only difference between them

is that 'T.D.'s approach is from *Pramāṇa* view, and A.T.'s from *Prameya* view. Among the scholars of the *Vallabha* school, there are two types of them, those who regard themselves as *Pramāṇvādīns* like *Purusottama*, *Yogī Gopешvara* etc., and those who regard themselves as *Prameyavādīns* like *Gokulnātha* *Hariraijī* etc. A.T. is *Prameyavādīn*. It is not concerned with the proofs from the *Upanisads* etc., to support its statement. It takes for granted that devotion has been taught by the *Upanisads*, and the *Gītā* following them, supports it. It is interested in revealing the real nature of devotion especially of the *Pusti* kind, and evaluating it as Supreme means for God-realisation. Though the approaches of T.D. and A.T. are different, their goal is one-Union with God. 'T.D.'s concept of union with God' is only general, but A.T.'s is definite and clear, namely participation in the bliss of God, or enjoyment of God's love. It is no doubt par excellence interpretation from the stand-point of *Pustimārga*, but not a creditable performance as an interpretation of the *Gītā*.

2. A.T. follows *Prameya* method only in its interpretation of the *Gītā*, but the *Gītā* is a *Pramāṇa* *Sāstra*.

3. A.T. goes far beyond the scope of the Gītā in its interpretation. It discovers more meaning than it is intended to even in Vallabha's T.D.N.
4. It explains every verse of the Gītā in the light of 'puṣṭi' (love-devotion).
5. It explains 'yajñā' as Sevā-Service of God, which is adopted in the temples of the religious faith of Vallabha, 'Sevā' was taught by Vallabha in 15th century, Sevā is one kind of sacrifice, but not the only one. It is too narrow.
6. The word 'yoga' is understood by A.T. in IV in the sense of the 'condition of union with God in love. (samyoga)-which cannot be supported by the Gītā. The Gītā nowhere speaks of God as 'Love' or of condition of experience of Love for God.
7. It understands Sāṃkhya Yoga in II in the sense of the Viprayoga-condition of separation in love from God. This is unacceptable for the same reason in (6).
8. It identifies Purusottama with the 'Rasa' or 'Ānanda' form of God, but the Gītā does not refer to that form of God.
9. It states that the world is created by God for his sport (Kridā). There is no indication of this meaning in the Gītā.

10. In II-16, it explains the words 'Asat' and 'Sat' - not in the sense of 'unreal' and 'real', but in the sense of 'temporal' and 'divine' respectively with reference to love for God. To illustrate this, the examples of the cowherdresses who remained at home when they heard the call of Krsna for (Asat) and of the Gopis who went at once, for 'Sat' are not only irrelevant, but not true to the ~~Gita~~.

11. The explanation of 'Brahmanivāñ' in V-25-26 as soul's state of participation of the bliss with 'the Rasāform of God' is not correct. This cannot be supported even by Vallabhācārya's statement from his writings.

12. A.T. explains 'Ātmasuddaya' as 'for the attainment of God'. 'Suddhi' means purity and not attainment-So this is unacceptable.

13. IX-26 is understood by it, as referring to the details regarding, the service to be rendered to God. The B.G. does not speak here about the Sevā(service of God) in the Pusti mārga.

From the above points, we conclude that A.T. in its interpretation has not preserved the spirit of the Gītā. It says something which is not intended by it. It interprets it with somewhat a biased mind and with

a sectarian spirit, with a view to prepare a case for the establishment of the principles of Pusti-mārga from the Gītā.

It lacks catholicity and critical spirit. Hence, it cannot be trusted as genuine interpretation of the Gītā. It displays overenthusiasm in revealing too much meaning of Pusti Bhakti from the Gītā. It is written as an advocacy of Pusti devotion.

Although both these commentaries have some drawbacks, judged impartially, on the whole they are better, more honest and more sincere than some other commentators, who in their zeal to emphasise and particular view which appeals to them has ignored the context while explaining the Gītā. These two commentaries have followed the context, and endeavoured to preserve the spirit of the Gītā. Of course, they are sectarian, but it is true with respect to almost all the commentators, because when they attempt interpretation, they have preconceived ideas already in their mind. They undertake interpretation of the Gītā with a view to advocate these preconceived ideas.

The S'.Ad.school interpretation is not an exception to it.

Impartiality is very rare. If it is found, it may be by sufferance only. This may be weakness of human mind, but it is a fact. There is hardly any philosopher, a scholar, a religious preacher, a political thinker or a social reformer, who is completely free from this weakness. Though weakness, it is used not for selfish motives, but for the good of the society or service of God. So, it is not a demerit, but is a merit, and acquires worth. Judged from that point, the S'.Ad.interpretation deserves due place of recognition in the philosophical world.

CHAPTER - VI

SĀRI VALLABHĀCĀRYA ON THE GĪTĀ PHILOSOPHICAL AND RELIGIOUS CONCEPTS

In this section, we shall note how Vallabha elucidates the philosophical and religious ideas of the Gītā. He was a founder of the S'.Ad.philosophy and of the religion of Pustimārga. His ideas of the philosophy of pure non-dualism and of the religion of grace of God through devotion were new in his time. They were not preached by other Ācāryas before him. But, according to him, they were not new. They were as old as the Upanisads, but in course of time, these ideas had been current, with new meanings added to them during the re-orientation process, begun with the Gītā. It was an attempt towards the liberalising the meaning, but the Bhāgavata with its emphasise on love as the type of devotion carried the process further, and gave them wide scope by universalising them.

Vallabha's Tattva-Dīp-Nibandha is an independent work aimed at the elucidation of the principles of the Gītā.

We shall take here some important concepts of the ~~Gītā~~ and consider how they have been understood by Vallabha.

God. Concept of God, is expressed by the ~~Gītā~~ under various terms such as Brahman, Para-purusa, Isvara, Purusottama, Krsna, Vasudeo, Visnu. Brahman is described by Karya Laksana as the creator, preserver and destroyer of the universe, both as an efficient cause and a material cause-in (VII-XI). XIII-12 to 16, describe-It by Svarupa Laksana. Vallabha also understands that B.S.1-1-2 to 10 refer to the Karya Laksana of Brahman-in the 2nd and 3rd. Adhikaranas, of B.S.-Brahman as the cause of the world, as existence (Sat) and of the souls as consciousness.

The Svarupa Laksana form of God is described in B.S.III-2. Thus Vallabha also understands Brahman by Its Karya and by Its Svarupa. The Gītā represents His Sat-cit form. It does not anywhere refer to the Ānanda aspect of Brahman-Vallabha accepts God as Sat-cit-Ānanda. God's Ānanda form is described in the Ānandamaya-Ādhikarana of the B.S.1-1-11 to 18, which on the strength of T.U.2-5-to 8, describes Ānanda as

the highest form of God. It is also known there as Rasa. The Gītā does not refer to that form of God.

The Gītā mentions three forms of God, separately called Kṣara, Purusa, Aksara and Purusottama. Purusottama is supreme God. (XV-16 to 18) Vallabha no doubt accepts these three forms of God, but knows them as physical (world-souls), spiritual (Aksara) and divine (Kṛṣṇa-Purusottama (S.M.3). The Gītā also indicates them in Aśvāhā's inquiry at the beginning of VIII.

Immanence and transcendence of God are acceptable to Vallabha. The Gītā differentiates Aksara from Purusottama and regards it as lower than Purusottama. Vallabha also accepts this to the Gītā as well as to ^{Upaniṣads} Vallabha. God is personal. Following the Upaniṣads, the Gītā describes Brahman as qualified and non-qualified in XIII-13 to 18, but Vallabha explains it on the hypothesis that God is the substratum of opposite qualities. Vallabha further makes clear that the qualified Brahman and non-qualified Brahman are not different as assumed by Sāṃkara, but it is one God viewed differently. When we say that God is possessed of the qualities, we should understand that God is possessed of the divine qualities

and when we say that He is non-qualified we should understand that He is destitute of temporal qualities. Vallabha reconciles these two different aspects of one God, by his hypothesis of God being a subtraction of opposite views. Vallabha believes in the incarnation theory of the *Gītā* and in the divinity of God in human form, but it adds to the motives of God's incarnation, the special motive of the protection of the devotees. *Gītā's* This motive however, may be included in the *B.G.'s* motive.-the protection of the good(V-S).The agency of *Māyā* in God's incarnation is as stated in (IV-6) is accepted by Vallabha also, but he understands it as God's power, which is also the meaning of the *Gītā*. God as *īśvara*, or Indweller (*Anāryāmin*) or dwelling in the heart, is not phenomenal God, but Supreme God(XVIII-16). Vallabha also believes that God manifests in various forms such as *Aṁśa*, *Kāla*, *Vibhūtis*, *Avatāras*, and yet God is unaffected by changes or modifications in his essence.

2. *Aksara* (imperishable).This is imperishable form of God, which is differentiated from *Ksara Purusa* (perishable form). It is lower than *Purusottama*. Vallabha mentions three forms of God in *Bālbodha*-the

physical (the World and the souls) the spiritual (Aksara) and the Divine (Krsna). It is the abode of Supreme God and the cause of the manifestation of the world and the souls. Purusottama is higher than Aksara. But Vallabha's God is Krsna of the Bhāgavata-Purāna-Purnā Ānanda' or 'Rasasvarupa' of Taittiriya-Upaniṣad-Brahmānanda-Valli. Vallabha describes the nature of Aksara as Ganitānanda (of finite joy) as against Krsna, who is Purnānanda of infinite joy. The Gītā has not mentioned this characteristic of Aksara. Vallabha has made it more explicit. Aksara is also called by him as Brāhmat (S.M.3,K.A.-8) and T.D.N.I-67-43). The Gītā's concept of Aksara is very vague. At most it knows it as Avyakta (non-manifest).

3. SOULS:- Both accept that the souls are the consciousness part of Brahman-the Āṁśas of God. They are many. They are atomic in size, yet, Vallabha says that they can acquire similarity to God (Sādharmya) in His pervasiness during the condition of union with God. (T.D.N.I-54).

4. VIDYĀ:- This is according to Vallabha one of the powers of God (T.D.N.I.31.45). The Gītā speaks of Vidya as Knowledge only, but Vallabha enumerates its five

phases viz. Asceticism, Knowledge, Self-control, penance and devotion in T.D.N.I.45. He adds that these five phases of *Vidya* ultimately lead to God's love. In other words the aim of *Vidya*, according to Vallabha is not simply, removal of ignorance, but helping the devotee to attain love of God. Vallabha emphasises on the importance of *Vidya* or Knowledge for devotional life. To Vallabha Knowledge is not theoretical but practical. It is a discipline needed for fitness of devotional life. Vallabha's meaning of Knowledge has a wider scope. He harmonises Knowledge with devotion. For according to him, *Vidya* included devotion and devotion includes Knowledge both are inseparable. The concept of *Vidya* begins with ^{ic} ascetism, and in the course of its development is nourished by Knowledge and culminates into devotion. The *Gita* explains *Vidya*, only generally, but Vallabha explains it with reference to its various stages.

5 AVIDYA: (ignorance)

It is not merely negation of *Vidya*, but a positive condition. The *Gita* does not enter into details as to how it operates upon men and binds them in the world, but Vallabha mentions the ways of its functioning by

enumerating its five sub-divisions 1. *Dehādhyāsa*-Mistaking body for the soul. 2. *Indriyādhyāsa*-Mistaking the senses for the soul 3. *Prāṇādhyāsa*-mistaking vital breath for the soul 4. *Antahkaranādhyāsa*-mistaking mind for the soul 5. *Svarupādhyāsa*-mistaking of foregetting the real nature of the soul and its relation to God. These five *Adhyāsas* of *Avidyā* are the cause of the soul's bondage. This can be removed by *Vidya*. This much sense is derived by Vallabha from the word. The *Gītā* is silent about the five forms of *Avidyā*.

6. MĀYĀ:

This has been used at different places in the *Gītā*. In VII-14, it is *Daivī* (divine) and in VII-15, it is *Āsuri* (demonical). In VII-25, it is said to be "Yoga māyā." In IV-6, it is used in a compound word with 'Ātmā'. Sāmkara understands by it, delusion. Rāmañuja, as a wonderful power of God, but Vallabha as a divine power of God, inherent in God and depending upon Him, Vallabha's sense is in consonance with that of the *Gītā*. It is obvious from the word 'Ātmamāyaya' in IV-6, where Kṛṣṇa says 'I take birth with my own power'. The word means 'the Māyā of God-God's own Māyā'. Here 'Ātman' is in the possessive case. It means, God is possessor and Māyā is one that is possessed by Him.

From this it is clear that Māyā is a power, belonging to God. God takes its aid(i.e.uses it) for creation.

Vallabha describes Brahman as 'Vashyamāyāma' (T.D.N.I.67) one by whom Māyā is controlled. For the devotional and spiritual souls, God's power is divine (daivī) and for the wicked souls, it is demonical (Āsuri) and cruel (Rāksasi)-Māyā is one and the same, but in its functions, under the Will of God, becomes Daivī, Āsuri or Rāksasi. It is Yoga Māyā-The Gītā uses the phrase Yogamāyāsamāvṛīte (enveloped by yogamāyā) for God. The Gītā does not discuss the Illusion theory about Māyā-Vallabha not only discusses it but refutes it in his T.D.N.I, Subodhini on the Bhāgavata of Anu-Bhāṣya. He stakes Māyā in the sense of divine power of God.

7 Liberation:

The sense of liberation is indicated in the Gītā by various words and phrases such as 'Brāhmaasthiti', 'Brāhmaṇirvāna (II-72-V 24/26), Paramasreyas (III-11), Madbhāva (IV-39), Vimokshyase (IV-32), Brāhma adhigacchati V-6, Brāhmaṇi Sthitah (v.19/20), Aksayāṁ Sukhāṁ (V-21), Mayi Vartate (VI-31), Param yānti (XIII-34), Sādharmya (XIV-2) - Āvyaya padam (XV-5), Visate (XVIII-55), Paragatih

(XVII-66) etc. Exact nature of liberation is not made clear from the *Gītā*. Sāṅkara understands it the state of identification of the soul with Brahman, and ^{Rāmānuja} the state of Self-realisation or Sāyujya of the soul with God. It is known as *Brahmabhāva* also i.e. acquiring God-state. It is explained by *Vallabha* in T.D.N.1-36, as the state of the soul's enjoyment of God's love in union with Him.

The *Gītā* considers liberation as a positive condition. It is a state of bliss. It does not use the word 'Ānanda', but uses the word inexhaustible happiness and great peace-which approximates the sense of Ānanda. *Vallabha* agrees with this, but he makes more clear how this bliss is to be enjoyed by the soul. In his work 'Sevā Falām', he indicates 'Service of God', as leading to the enjoyment of bliss-world. According to the *Gītā*, the world is the work of God and it is real-Brahman is its material and efficient cause. *Vallabha* supports the reality of Brahman, by B.S. 2-1-7/11 and the passages of the *Upaniṣads* such as B.U.2-4-5 -4-5-7-Ch.U-7-25-2-T.U.2-7, and many others. The *Gītā* holds the same view (XVI-8.) To Sāṅkara the

world is unreal. But Rāmānuja and Vallabha believe with the Gītā, that it is real.

Sacrifice: Vallabha accepts the institution of a sacrifice for a religious life and supports the Mīmānsā school, but at the same time, he takes it in a liberal sense of the Gītā.

It is not confined merely to the Vedic sacrifices, but it includes under it many other kinds of yajñas such as control, penance-mental, study of the Vedas, Knowledge and finally Brahmayajña(CH-IV-28), Gītā does not enumerate the sacrifices Vedas, such as Agnihotra, Dars'a Purnamāsa, Pasu, Cāturmāsya, but Vallabha enumerates them in T.D.N.II-2 also he divides them into Nitya and Kāmya yajñas. Both Vallabha ^{and Gītā} consider not only sacrifices as a form of God, but even every accessory for the sacrifice is regarded as Brahman(T.D.N.II-4-B.G.IV-24) ^{Gītā} B.G. has risen to a higher level i.e. spiritual level in its exposition of the yajña concept. Vallabha has gone one step still higher i.e. to the Divine level. He mentions three types of the sacrifice-physical, spiritual and divine. This is made more clear in his subodhini commentary on the Bhāgavata. He both regard every activity-physical mental as a sacrifice, but Vallabha puts them under

different categories as above and considers service of God as the highest kind of the yajña. A.T. has taken this view of the yajña in its interpretation of the ^{वित्त} वा. G. text.

7 YOGA:- Vallabha does not restrict the meaning of 'Yoga' to 'Mind-control of Pātanjali. He understands it in a wider sense of union with God. As means to 'Union with God', he accepts, work, Knowledge and devotion. Way of devotion is supreme for union with God. He recognises three forms of the Yoga-physical, spiritual and divine. The Gītā does not mention these forms.

8. WORK:- Like Knowledge work is considered as a power of God. It helps the devotee, by purifying his mind. (T.D.N.1.7) He does not take note of the five agents of work described in the Gītā XVIII-14 namely, the body, the soul, the organs, divergent activities and God. God is the chief mover of action in (XVIII-56). The Gītā has three divisions of work-Sāttvika, Rajas, and Tamas, but Vallabha has nine, each one of the above having three sub-varieties, according to the predominance of the above quality in conjunction with the other. Every activity-physical, psychical or

spiritual is work. But service to God is the highest work. In the last statement Vallabha has gone beyond the Gītā's scope of work. Vallabha is more analytical in explaining his concept of work, and more synthetic in co-ordinating it or making it integral constituent of service or devotion of God than the Gītā. This meaning is not supported by the B.G. Gītā.

II. BHAKTI:-

Vallabha accepts that Bhakti is the central teaching of the Gītā. It is of two kinds 1. Maryādā Bhakti or Sādhanārūpā—the vedic kind 2. The Pustī Bhakti or Fala rūpā—or Premalakshana. The Gītā teaches Bhakti of a mixed kind (Pustī Maryādā Kind). But he says that the real devotion is of the Pustī type which culminates into God's grace. It does not depend upon any means. It springs from love for God. It is again of two kinds—love in union with God and love in separation from God. The latter develops through the Snehā (love). Āsakti (attachment) and Vyāsena—(experiencing pangs of separation states) When it reaches the final stage—the devotee is blessed not

only by the sight of God, but he is allowed to participate in the divine bliss-in His 'Rāsālīlā' (dance sport) with the devotees. The B.G. is silent about the Pusti Bhakti, but Vallabha reads that meaning of Bhakti from the words. Parā Bhakti or Avyabhichārini Bhakti in the B.G. The re-orientation of Bhakti and its divisions-as well as various stages of Bhakti, show Vallabha's originality. He has soared very high in his concept of Bhakti.

He derives the word 'Bhakti' from the root 'Bhaj' which means to serve. The termination 'ti' suggests the idea of love. So the combined meaning of the root and the termination in this word means, 'Service of God with love'. The B.G. never uses this word in that sense. It is quite vague, It is different from worship. Vallabha considers the Knowledge of God as a pre-requisite of devotion. So in his opinion chapters VII to XI are intended for that purpose. Listening to God's glories, reciting them remembering God's name, bowing to God's image, worshipping it, falling prostrate at the feet of God's image, servitude, friendly relation with God

and dedication are form of Bhakti which is preceded by the Knowledge of greatness of God and whose fruit is Moksa (Sāyujya). But this devotion, when develops it becomes transformed unto Pusti Bhakti. Then it is pure love. The Knowledge of God's greatness is not indispensable to it. On the contrary, it becomes an obstacle to the devotee's experience of God (of B.V. and N.L.). The fruit of this kind of Bhakti is enjoyment of the Dance sport with Kṛṣṇa. This Bhakti is ^{higher} than the first one. The B.G.'s Bhakti is of the first kind and not of the second. The B.G. enumerates four kinds of the Bhaktas-The distressed, the selfish, the curious for Knowledge and the knower in VII-16, but Vallabha has no such divisions. He will include them in the category of the Maryādā Bhaktas-similarly the marks of the devotees given in XII-13 to 19 are considered as the marks of the Maryādā Bhakta. According to him, the real mark of Bhakta is his single-minded and unswerving devotion to God. (Avyabhicharini Bhakti).

In his opinion, this latter kind of Bhakti-Pusti Bhakti-is indicated by the B.G. by word 'Parā' whose nature is (XVIII-54) whose nature is explained in

XVIII-55,64, and whose goal is union with God.
(XVIII-68).

12 KRSNA:-

The Gītā understands Kṛṣṇa as Supreme God, identified with Purusottama in XV, or Vāsudeo- To Vallabha, He is God, who has been described in the T.U. as Ānandamaya or Ānanda' or 'Rasa'-He does not take him, as an historical man,superman, or a God, but identical with Brahman of the Upaniṣads. The Gītā does not represent Kṛṣṇa as Ānandamaya or Rasa(love). Vallabha believes that although Kṛṣṇa as RASA is not represented in the Gītā. He is so represented in the Bhāgavata. His līlās in Gokul, are performed in his Ānandamaya form. The Gītā, identifies Kṛṣṇa with Vāsudeo in VII-19, but in X-37, he is mentioned as the Vibhūti of God. Vallabha takes Vāsudeo as one of the Vyūhas of Kṛṣṇa-other three being Aniruddha, Pradyumna and Saṅkarṣaṇa-He offers the following explanation on etymological basis to suggest that Kṛṣṇa is none other than Supreme God.

1. The word Kṛṣṇa is composed of Kṛṣ and 'na'. Kṛṣ connects -Being Existence' and 'Na'-Bliss or joy. The whole word means, God who is Being and Joy (Sādānanda).
2. It is derived from the root Kṛṣ to draw or attract and 'Na' bliss i.e. God who attracts the souls to Him or draws them back unto him after their separation, by His grace and restores them to his bliss.
3. It can be also derived from the root 'Kṛṣ. to remove'. This means that Kṛṣṇa removes the sins of the souls and makes them participants of His bliss.
4. The root Kṛṣ meaning to plough means Kṛṣṇa, ploughs the Kṣetra field in the form of the body and sows the seeds of Karma in it, He is the mover of men to actions and giver of fruits to them. So he is God. ^{Upaniṣad} In the Uप, He is known as Brahman, Bhūman, Para-Purusa, Ānanda, Rasa (Love) etc. Sāṅkara believes Him as Saguna (qualified) Brahman and therefore not Supreme God. But ^{Vṛtti} Vallabha believes with the B.G. that He is Supreme God. Even in His incarnation as a human being, He is divine. In his writings, Vallabha expresses his belief in Kṛṣṇa as supreme God very frequently (S.M.1,3,12,14,16, N.R.4,9, A.P.1-8, B.U.5, N.L.12). His faith in Kṛṣṇa as God, is

expressed in his work (Kṛṣṇa Āśraya) where in he gives reasons, why he resorts to Kṛṣṇa as Supreme God. To him, Kṛṣṇa is not an historical person, who was a friend and charioteer of Arjuna, but Supreme God in His perfect form of joy or Love. For this conception of Kṛṣṇa, he relies upon Brahmānanda Valli of T.U. and GopālāTāpīni Upanisad.

Babu Premananda Bharati in his work on Lord Kṛṣṇa explains Kṛṣṇa in the following words:

"The abode of happiness is called the abode of Absolute Love; the Hindoo calls it Kṛṣṇa. The word Krishna, in Sanskrit comes from the root 'Karsh' to draw. Krishna means that which draws us to itself and what in the world draws us all more powerfully than love". He thus identifies Kṛṣṇa with Absolute Love (Rasa) and that is God. According to Sri Arvind Babu, Kṛṣṇa, the Divine teacher in the BG is not only a friend, philosopher and guide of Arjuna (Human soul) but God who is the creator and sustainer and destroyer of the universe.

Aurbindo in his Essays on the BG expresses the following view about the nature of the Divine teacher— Kṛṣṇa. The Teacher of a Gīta is therefore not only the

God in Man who unveils himself in the word of Knowledge, but the God in man who moves over whole world of action by and for whom all over humanity exists and struggles and labours, towards whom all human life travels and progresses. He is the secret master of works and sacrifice and the Friend of the human peoples (P.21).

Dr.Radhakrishnan explains the concept of Krsna in the Gītā, in an introductory essay to his 'The Bhagavad-Gītā' in the following words. 'In the Gītā, Krsna is identified with the Supreme Lord, the unity that lies behind the manifold universe, the changeless truth behind all appearances, transcendent over all and immanent in all. He is the manifested Lord making easy for mortals to know, ~~for~~ those, who seek the Imperishable Brahman reach Him no doubt, but after great toil, He is called *Parmātmā*, which implies transcendence.

13 SANYASA :

The Gītā does not advocate institution of ascetic life which requires complete renunciation of the world. In this respect it does not stand for the old order of living life according to the four *āśrama*s *Brahācharya*-

- a student life 2. ~~Gṛhastha~~-householder's life 3. ~~Vānaprastha~~-a forest dweller's life and 4. ~~Sanyasta~~-a life of a recluse who completely renounces the world, although the *Gītā* favours the four social orders of class divisions, Instead of the old form of ~~Sanyāsa~~, it preaches a new kind of renunciation, which is known as *Tyāga*. The difference between ~~Sanyāsa~~ and *Tyāga* is explained in the *Gītā* in XVIII-1. It says 'one who performs work without attachment to fruit is better than a man who merely renounces the desired work. Vallabha also does not support the traditional institution of the ~~Sanyāsīs~~. In his '^h*SanyāsaLaksana*' work he says that in this Kali Age, ^h*Sanyāsa* should not be adopted for Karma or for Knowledge. By that way, it will have many obstacles, and it will not be successful in achieving its goal. But he says that it should be embraced only for in the devotion of the type of love for experiencing the pangs of separation from God. He means that the ^h*Sanyāsa* should aid devotion, in experiencing the pangs of separation from God, as a means of God's grace-Vallabha gives the example of the cowherdresses of Gokul, as true ^h*Sanyāsīs*, who renounced everything for the love of God. The *Gītā* does

not understand the ^mSanyāsa in this sense. It means not complete renunciation of work, but performing it without desires. Vallabha proves more deeply into the nature of true ^mSanyāsa, and says that the purpose of ^mSanyāsa is to enjoy God's love. It is not necessary to renounce the world. One may remain in the world and yet should discipline his mind in such a way that he does not belong to the world, but to God.

14 DHARMA:

Dharma: Vallabha recognises Bhakti as the real Dharma. Dharma unrelated to ~~Dharma~~ God is no Dharma according to Him (Sub.on Bha-10-26-32). He analyses the concept of Dharma into two categories 1.internal and external - (a) under internal, he includes three (1) nine-fold devotion, (2) the yoga etc., and (3) the sacrifices and (b) under external (1), Varnās'rama Dharma, (2) Fasts and vows (3) rituals performed with a view to securing health, wealth, children etc. Of the external dharmas, the Varnās'rama is the best, but the internal are better than the external dharmas and of the internal dharmas, the nine-fold devotion of God is the best-but ultimately he considers devotion of

love type the best, because thereby a devotee does not want rewards for his devotion except love of God. The Gītā understands Dharma in a general sense of duty, which a man owes to himself, to his family, to his society, to his country and to God. Vallabha does not ignore this meaning, but integrates them with devotion for service of God.

15. ANĀSAKTI: (Non-attachment)

While laying emphasis on the necessity of performing actions, the Gītā asks us to do actions without attachment to the fruits. In II-47, it says, that our Adhikārās is in the performance of actions only. We must not have any ulterior motives in doing them. In II-48, it is said that one must do actions, equal-mindedly, both in success or failure. The same advice is given to Arjuna in II-38, where he is asked to maintain his mental poise in all condition either in weal or woe, gain or loss, success or failure. The work has to be regarded as a sacrifice-a holy thing or a divine mandate(IV-23). By doing work unattached the devotee of God will obtain liberation or purification of mind. A performer of action must be free from personal desires, ^{ing} hopes or from transcend _^ dualism of joy and sorrow.

(dwandva) and also be free from jealousy.

Vimatsara^u(IV-22)- The B.G. teaches performance of actions with non-attachment. But it should be noted that it is not a negative concept-Vallabha takes it as a positive concept-No doubt 'AN' a negative prefix is added to the Sanskrit word 'Āsakti' it is not a negative concept. It is not merely 'detachment'. Vallabha agrees with the Gītā in the positive character of Anāsakti, but he reveals additional meaning namely. Detachment from the world implying attachment to God for His love and grace.

16. Naistraigunya or Transcendence of Gunas:

The Gītā refers to this in II-45-48. According to the B.G. there are three kinds of actions-Sāttvīc, Rajas and Tamas, due to the three qualities-Sattva-Rajas and Tamas of Prakṛti. But Kṛṣṇa advises Arjuna to transcend these three gunas of Prakṛti because these gunas are the cause of worldly bondage. The B.G. does not believe in the theory of causality of Prakṛti held by the Sāṃkhya system. The B.G. is theistic, and the Sāṃkhya System is atheistic. It does not accept Brahman as the ultimate principle. In VII-4-Prakṛti is said to be the unconscious (SAT) and the conscious part of Brahman, but in XIII-and XIV-it is

distinguished from Purussoul). It says that the Prakrti is doer and the Purusenjoyer of the fruits. In XIII-29, it is said that one who knows God as supreme, with regard to all actions really done under the influence of the three gunas of Prakrti. But who does not know this, wrongly thinks himself, as the doer. Having this stated its own views on the subject of the gunas of Prakrti-the Gītā re-states its position in clear terms in XIV-20-that for enjoyment of bliss of union with God, the three qualities of Prakrti must be transcended and suggests, to the querry of Arjuna, the way how to transcend them . It is the way of exclusive devotion(avyabhichārinī Bhakti) XIV-20-~~so~~, according to the Gītā, the whole discussion of transcendence of the gunas of Prakrti briefly put is that, for liberation or union with God, transcendence of the gunas is necessary-but the only only safe way for it is the single-minded devotion to God.

Vallabha agrees with the Gītā. It accepts Prakrti as one form of God. Both Prakrti and Purusa are revealed from Aksara, at the will of God(T.D.N.II-19).B.S.1-4-27 identifies Prakrti with Brahman-as a material cause of the world. The same Brahman, it says is a material cause

as well as efficient cause. The B.G.XIV-3-4 also says the same thing. This being Vallabha's belief, according to him, the gunas of the Prakrti, have no existence apart from God. The Prakrti's gunas are ultimately God's gunas, revealed by God for the purpose of His sport in creation. So Vallabha attributes actions due to the will of God. The Geita accepts this in XVIII-61-All actions being due to the will of God, the souls, through ignorance mistake them as their own actions. They think they do the actions, and they have to enjoy their fruit. This is sheer ignorance. They think themselves as happy or miserable-when they enjoy fruits of actions. Happiness or misery has no existence in fact it is wrongly believed by the souls. So Vallabha says while performing actions, a devotee should bear in mind, that his actions are not to be done for his personal interests, but as God's mission, entrusted to him by God. -

Transcendence of the gunas of the Prakrti depends upon the fulfilment of the three conditions namely, first freedom from desires or disinterestedness, second, feeling presence of God mentally and the single-minded devotion to God. The Geita states the same thing, but rather somewhat differently. By

transcending three gunas Vallabha means to say that all the gunas of Prakrti and Prakrti itself should be regarded as partially revealed forms of God. If they are so regarded, one will do right actions, surrender oneself to God, free from egoism, and perform his duties as God's mandates as a condition to union with God.

17. AVYAKTA-

This is one of the important principles of the Sāmkhya, used for Prakrti. The Upanisads use it as one of the principles between Mahat and Para Purusa. The Gītā recognises Avyakta as one of the Purushas, superior to Kshara and inferior to Purusottama-It is identified with Aksara(VIII-21) Vallabha takes Avyakta in the sense of 'unmanifest form of God and as an adjective of Aksara or as its synonymn of God.

Following the Gītā. He says, God has two forms Vyakta and Avyakta. The Avyakta is the unmanifest or impersonal form of God and not Prakrti of the Sāmkhya.

18. MAHAT:

According to the Sāmkhya system, it is the first evolute from Prakrti. It is identified with Buddhi, involving identification of the cosmic and psychic

principles. The *Gītā* does not use this word, in this sense. In XIV-3, *Mahat* is used as an adjective to form a compound of *Mahad Brahman*, or it may be taken in a substantive sense in opposition to or identical with *Brahman*. It is also understood by the *Gītā* as a womb which holds the seed of *Purusa* from which the whole world arises (XIV-4). T.D. commenting upon this says, that *Prakṛti* and *Purusa* are mother and father of the world. They represent God's feminine and masculine natures. The *Mahad Brahman*, accordingly, is *Prakṛti* representing God's feminine nature. The *Mahat* is not mentioned in VII-4-but is mentioned in XIV-3 and 4', as a synonymn of *Prakṛti*-which is one aspect of God, or God as a material cause, as understood by *Vallabha* (of A.B.on the B.S.4-4) signifying the *Sad-(existence)* part of God as a *Mahat* is not used separately in the *Gītā*, but in the compound form with *Brahman*, T.D.says that the *Mahat* as a mother is *Prakṛti*-a material cause and *Purusa*-as a father is *Aksara*. Both *Prakṛti* and *Aksara* are not separate principles, but they signify the forms of God.

19 MIND:

In the *Nyāya* & *Vaiśeṣikī* systems it has been recognised as a substance separate from the soul. It is

atomic, eternal and imperceptible. It is the organ through which the self comes in contact with the objects. The western psychology is silent about its relation between the soul and the mind. The Indian psychology regards it as an instrument of the soul. According to the western Psychology mind had three aspects or functions cognition, affection and conation but the Indian psychology holds that the cognition, affection and conation are the attributes of the self. The Gītā explains its origin, as due to Prakṛti. It is one of the eight forms of the Prakṛti(VIII-4). The Prakṛti has two aspects-the lower and the higher. The lower one consists of Sād-being aspect of Brahman. It manifests in eight forms-one of which is mind, the higher-one manifests as the soul. Really speaking these are forms of God, one revealed from God's 'being' aspect and the other from His consciousness aspect. Being and consciousness belong to God's nature, known as 'Prakṛti'.

The western psychology includes intellect under Mind, as one of its faculties, but the Gītā regards the mind and intellect-Buddhi as separate. The soul is higher than intellect and the intellect Buddhi higher than the the mind. The mind is an instrument, used by the

self and is guided by the intellect (VII-4). In VI-34, the Gītā mentions some peculiarities of the mind viz. unsteadiness, turbulence, tenacity and powerfulness. It is as uncontrollable as the wind. Man's spiritual progress depends upon control of mind, through practice of meditation and dispassionateness (Vairāgya) VI-35. The Yoga system suggests the way of control of the mind by withdrawal of senses from worldly objects and meditation. The Gītā on the other hand requires the mind to be directed towards God-to be focussed on God, in every activity of life. An aspirant of spiritual life does not renounce actions but mentally thinks of God, while doing actions that he is not doing actions for his own purpose, but for God. The mind, according to the Gītā, should be free from desires. Instead of being suppressed by the yogic way or allowed free from desires. unsubjugated in Freudian way, the Gītā suggests the method of purification of the mind by Knowledge of God, and then, fixing it on God. The Gītā treats mind, practically. It dwells upon its unsteady character and shows how it should be trained, so that it can be helpful in spiritual progress.

Vallabha recommends the Sevā-service way of God for the control of mind and for union with God.

The Ideal Man of the Gītā

The Gītā mentions some characteristics of an ideal man in different chapters under different names such as Śthitaprajña (II-55-70), a man of action (V-18-20), a yogī (V-20-26), a Yogārudha (VI), a devotee (XII), a gunātīta (XIV), a divine personage (Daiva -XVI). These different accounts under different names, are applicable only to a man of Knowledge, according to Sāmkara to a man of Knowledge and action or worship, according to Rāmānuja, to a devotee, according to Madhavācārya, to a man of action, according to Loka-Mānya Tilak, and Mahatma Gandhiji, to a divine soul, according to Aurobindo. The characteristics of all these different types are almost common, judged from the general tendency of the Gītā- According to Vallabha the ideal man of the Gītā is a devotee, who is a householder and who performs his duty as God's command, disinterestedly, surrounding himself completely to God. The Bhakta type has four sub-divisions- the distressed, the seeker of worldly happiness, the desirous of knowledge and a man of

Knowledge (VII-16). To this list, the *Gītā* adds that the *Jñāni* Bhakti with single devotion to God (Eka Bhakti) is superior. This is the ideal man of the *Gītā*, which has been endorsed by T.D. and A.T. According to Vallabha the ideal man of the *Gītā* is not only a devotee, but one who loves God and offers service (Sevā) to God. He does seek worldly prizes, such as wealth, glory or power, nor social good or even liberation. He has only one purpose, one goal viz. union with God or God-Realisation. He is a man in the world, and yet is not of the world. He belongs to God and not to the world. He carries on all his duties with this *belief* that his goal of life is to enjoy God's love by His grace in the state of union with Him". He has no dreams or hopes to fulfil and yet his life is not static-He is a dynamic personality, acting under the inspiration of God. He is a God inspired man.

FREEDOM OF WILL

A great controversy has raged among the writers of Ethics. The question is whether a man's character depends upon his own free will or on outer circumstances or is pre-destined-Those who hold that an individual

has no free will are known as determinists. They think that a man's present position is already predestined either by this circumstances, fate or God. A man's efforts are of little avail in shaping his personality. Inspite of his best of efforts, and great care, a man's actions prove futile. The Mimānsaks hold man's actions responsible for his personality. Karma plays an important role in a man's life. On the other hand the Hindu scriptures that believe in God say that the hand of divinity is write large in the results of men's actions. Karma loses its force, at times, before the divine will. The Gītā does not accept the doctrine of the freedom of will. In Ch.III-5, it says that every one is helplessly driven to actions by the qualities of Prakṛti (Kāryate hyavashah Karma sarvah Prakritijaiḥ gunaiḥ). But Prakṛti (nature) it-self is the form of God. Prakṛti impels a man to do action (IX-8). So according to the Gītā, a man has no individual will, no free will in fact. All the wills and efforts of men are influenced by the Will of God, which is supreme-XVIII-61-. However in XVIII-63, Kṛṣṇa after having explained the guhyatara 'more secret' Knowledge asks Arjuna to determine for himself what course, he should choose. Even here, no freedom of will is indicated. Only Arjuna is asked to

make a choice of one out of the two kinds of Knowledge-Guhya and guhyatara. No freedom of will or of action is hinted. It does not give him freedom from work. That he has to do, but he may select the best way of doing it. The best way is doing it by dedication to God. The ~~Gita~~ emphatically asserts that God alone is the prime mover of the desires and actions of men. In CH-XI, where the Cosmic vision of God is shown to Arjuna, Krsna tells Arjuna that everything is pre-planned by God. A man has to be only a witness as a nimitta-nominal cause. God plans everything either in creative or destructive order of the world but he makes men, his agents responsible for the actions and their results. Thus, the ~~Gita~~ does not accept ^{the} doctrine of the freedom of Will or of self-determination on the part of the individuals. The God's will alone prevails in all the actions.

BUDDHI (Intellect)

Western psychology includes intellect under mind. It is one of the faculties of mind. Mind has three faculties-intellect, emotion, and will. The Sāmkhya knows it as Mahat and is regarded, as a separate entity from Mind. The ~~Gita~~ distinguishes Buddhi from Manas (Mind). It is higher than the mind, which is to be controlled and

disciplined by means of Buddhi. The ~~Gītā~~ further says that the problem of Karma is to be approached by means of Buddhi yoga and not by Buddhi alone. Buddhi Yoga means uniting Buddhi with God.

Buddhi is of three kinds, Sāttvika, Rajasika and Tāmasika. The Sāttvika Buddhi is the best. It makes a man seek knowledge, peace and union with God. It gives the positive knowledge of Supreme Reality (Nischaryajñāna). The B.G. also mentions two kinds of Buddhi-determinate (Vyavasāyātmikā) and indeterminate (Avyavasāyātmikā). The former is one, unswerving and unshakable and firm like a rock, the latter is, weak, unsteady and oscillating every now and then. The determinate intellect pursues permanent values-the indeterminate fleeting things. The sole aim of the determinate intellect, according to the Gītā is the realisation of the self or union with God. Śrī Vallabhācārya understands the term 'determinate intellect' in the sense of that intellect by which, one can comprehend God as being one and non-dual. Its aim is unity of God, but that of intellect

is detection of differences. The determinate intellect is synthetic, but the indeterminate is analytical. The former is static in the sense that it is fixed in God, the latter is oscillating-not resting in God.

PATHS OF LIGHT AND SMOKE-(for the passing away of the soul, after death)- These two paths have been mentioned in the Gītā.VIII-24-26. They are designated as Archi- Mārga or Deva Mārga and Dhūma Mārga or Pitru Mārga.

These two paths have been mentioned in R̄igveda X-19-1,X,27, and in Ch.U-V-10. They have been also referred to in the B.S.IV-2-21. The author of Anu-Bhāṣya commenting upon B.S.IV-3-1, remarks that the Deva-Mārga is better than Pitru Mārga, but it is for the jñāni or a yoga and not for even a Maryādā Bhakta. Dr.Radhakrishnan offers the following remarks on the utility of these two parts in his Bhagavad Gītā on P-235.Life is a conflict between light and darkness. The former makes for release and the latter for re-birth.The author here uses an old eschatological belief to illustrate a great spiritual truth, that those who are lost in the night of ignorance go by the path of ancestors and are subject to , rebirth and those who live in the day of illumination

and tread the path of Knowledge obtain release from rebirth (VII-26). The states which result from the study of the Vedas; sacrifices austerities and gifts are all lower stages to be passed over by the yogi who soars beyond them to the final goal(VII-28). According to T.D., there are five kinds of the paths for the departure of the souls to their goals. These goals are 1. liberation by the attachment of Purusottama for the Pusti souls. 2. The goal by the Deva mārga for the Sāttvika souls by which there is no return to the world. 3. The goal by the path of the ancestors for the Rajas souls leading upto the Moon-world,after which there is coming back to this world. 4. The goal of hell for the Tamas souls. 5. Repetition of births and deaths endlessly in the world due to their engrossment in pursuits for fulfilment of their selfish desires. The goal of a devotional soul is higher. It does not pass either by the Devayāna or Pitruyāna. Nor he has any particular times of the season, month, a day or a night. Because the devotee's mind is thinking of God even at the time of death. He has not any other thought in his mind except about God. So his soul has not to pass by the above paths,

which stop at a particular point. His soul is led to God straight way, uninterrupts and rests with God. (B.S.Ch-IV-2).

FOURFOLD CLASSIFICATION- of social order. The Hindu society is split up into four social orders-Viz-the Brāhmans, the Kṣatriyas, the Vaishyas, and the Shudras. The ~~Gītā~~ does not refer to the present day divisions of the caste system.

The Gītā IV-13 refers to these divisions-from this we gather the following information about the origin of the Varnāshrama institution of Hindus-

1. It owes its origin to the Will of God-It is God made and not man-made.
2. It is based upon the qualities(gunas) and functions allotted to them.
3. Although each social order is separate from another, there is underlying unity among them. The ~~Gītā~~ specifically mentions the word 'Chaturvanyām' in a singular collective term and not Chaturvarnah- a plural word. This is because, each man, although belonging to a different order is God's embodied consciousness. The consciousness of God, is manifested in each man, high or low, equally, so although possessing different qualities and doing

different functions, belonging to their particular order, these men are equal. In XVI, 41, 45, the qualities and functions of these orders are enumerated. The qualities, expected of the Brāhmans are control of mind, senses etc. and their function is to spread Knowledge (XVIII-42). Physical qualities like bravery etc. are expected of the Kshatriyas and cultivation, protection of the cows, commerce belong to the Vaishyas. The Shudras are enjoined the service of the first (XVIII-44). The B.G. says that each man should be loyal to his order and must not desert his duty. (XVIII-45). Besides these the divisions of these orders are determined by the possession of peculiarity of his nature which is indicated by the predominance of the Sattva, the Rajas and the Tamas. Brāhmans are so known because of the predominance of the Sattva, the Kshatriya by that the Sattva plus Rajas, the Vaishyas by that of the Rajas plus Tamas and the Shudras by that of the Tamas.

Shri Vallabha accepts the Gita's classification on the Gunas and Karmas and explained their utility. According to him the Varna (caste) should be determined not by birth but by quality or Vritta (character) and

the function. Each man should pursue, means of livelihood prescribed by scriptures for his class. One should not desert the duties of one's own class. But he further explains these divisions by his theory of the Duty, manifesting gunas and functions. Each class is under the influence of a particular duty, for Brāhmaṇa class under the influence of Brahmanyā Devatā (Subodhini on Bhāgavata Bk.II). The Gītā does not say, that these divisions are due to a particular duty, though it makes ultimately God as their originator. No doubt, the Gītā, and also the scriptures in general prescribe that each man should carry out the duties of his class, Vallabha in his A.B. on the B.S.1-3-4-35 remarks that this rule is not obligatory for the devotees. He may transgress this rule in case he finds it difficult for his devotional life. In that case, he may disregard the duties of his class, without hesitation. Observance of the duties of one's own class is not absolutely necessary. The B.G. expresses the same view in XVIII-65. Vallabha favours this exception only in the case of a Pusti Bhakta. The B.G. does not take that view. It is taught to A. who is explained here his duty

as a Kshatriya-As a Kshatriya he possesses a particular kind of nature-which he cannot ignore in performing his duty. The ~~B.G.~~^{Upaniṣad}, lays stress upon the performance of one's own duty-duty required of him, by the society and he must do, irrespective of the consequences but with full faith and complete surrender to God as stated in XVIII-65. In that case the ~~violation~~ of this rule will not involve in any sin. Only one who is on the higher level of the Pusti Bhakti can violate this rule. Only when the performance of a class duty proves a hindrance to his devotion.

BRAHMĀNIRVĀNA

This word occurs in the Gītā in II-72, V-24,25,26, and VI-15. The B.G. does not use it in the Buddhistic, sense of extinction of desires'. It is used in the positive sense of blissful state when the soul achieves the goal of union with God. It is known as the state of Brahmānanda. However highly valuable it may be, but if it is not dedicated to God, it is not worth its name. So according to Vallabha actions of a devotee dedicated to God, do not bind him. He does actions and yet does not do them. This is the real condition of actionlessness-just as grass thrown into fire loses its

form.-its nature of grass, so also work, dedicated to God, loses its nature of being karma. Though it is Karma, it is nominally so called- It has lost its original nature. But the aim of this Karma, must be the grace of God. If it is intended for any other aim, then this Karma will be the cause of wordly bondage.

Surrender or Refuge.

This idea is expressed in the B.G. by the word ^{critic} Sarana(XVIII-62,65) Prapatti(II-7), Vyapāśraya^{critic} (XVIII-55-56). The gospel of the B.G., is ended with an emphasis on it, to the exclusion of all other Dharmas-Arjuna is advised by Krsna, at the end, to give up all other Dharmas and resort to God, and he will be released from all sins. Thus, the Gita gives utmost importance to 'surrender', as a means for immunity from sins and dangers-Sankara ^{derives} ~~denies~~ from its meaning in support of Knowledge. Vallabha accepts surrender idea. It is a cardinal doctrine of his Pusti Marga.

Vallabha mentions three types-surrender by body, by speech and by mind. That by mind, is the best.Vallabha has formulated two formulas, expressive of the surrender idea. 1. Known as Sarana Mantra, expressed in 'Lord Kṛṣṇa is my refuge,' and the other

known as Gadyamantra expressed in Krāśna. I am 'thy servant'. The second Mantra is intended for the establishment of the devotee's contact with God, by dedicating his soul, body, mind etc. to God, without retaining his possession on them. This second Mantra is meant only for the initiated of the Pusti mārga. Vallabha takes the idea of surrender from the Gītā, but has developed so as to meet the requirements of the devotee of the Pusti Mārga. These two formulas are derived by Vallabha from the Bhāgavata. The Gītā is conspicuous by their absence.

From the above remarks, it will be clear that although, Vallabha has been faithful to the Gītā, he has gone beyond its scope. The main reason is that, he was more under the influence of the Bhāgavata than of the Gītā. He has deviated from the interpretations of the Gītā concepts in his Subodhini commentary only.

In the Tattva Dipa-Nibandha which purports to be an independent treatise on the Gītā, he has interpreted them strictly in conformity with the Gītā-only more deeply and ^{analy}analytically. So, so far

his interpretation of the *Gītā*, is concerned he never trespasses the limitation of the *Gītā*'s character, being according to him, a book on *Pusti-Maryāda Bhakti*. The *Bhāgavata*, is the work On *Pusti Bhakti*, hence there are differences in his interpretations of the *Gītā* concepts in the *Tattva-Dīpa-Nibandha* and *Subodhini*.

CHAPTER VII

APPRAISAL.

(ESTIMATE OF THE SUDDHADVAITA INTERPRETATION)

In this chapter, we shall note a few salient features of the S.Ad. interpretation of the Gītā. In the previous chapter the short-comings of T.D. and A.T. have been pointed out and also it was pointed out that even Vallabhācarya, does not confine himself to the Gītā meaning in some cases and transcends its scope. The main reason is that he is under the dualistic influence one that of the Gītā in his interpretation of the S.Ad. philosophy and the other of the Bhāgavata in his interpretation of Bhakti.

Although the interpretation of the S.Ad. school, sometimes misses the correct view point of the Gītā. It has some good points also which are enumerated below.

1. The merit of the S.Ad. interpretation lies in its sole reliance upon the Shabda Pramāṇa i.e. the Vedas, the Gītā B.S. and the Bhāgavata.
2. It is harmonious with the above four Śāstras.
3. It interprets each verse in its proper context.
4. It accepts Kṛṣṇa as God and Arjuna as a devotee.
5. It is consistent throughout in understanding the metaphysical concepts like, Prakṛiti, Māyā etc. in the same sense.

6. It explores every possibility of the power inherent in the words, without deviation from context.
7. It interprets the *Gītā* as a *Smṛiti* work.
8. It discovers from the *Gītā* in all 4 goals -
 - (1) by Identity of the Soul with Brahman, through knowledge *Brahmabhāvanā* - becoming Brahman.
 - (2) Entry into Brahman by devotion of the *Maryādā* Kind in which the soul's individuality is retained.
 - (3) Participation in joy of God by devotion of *Pusti* *Maryādā* Kind.
 - (4) Enjoyment of God's love by his grace, through love of the Soul. (*Pusti*).

First three goals have been mentioned in the *Gītā* but the last one is only suggested. It is illustrated under *Bhāgavata* by the Love of the milkmaids of Gokul. This is the supreme goal. As Arjuna has not reached the highest plain of devotion, he is taught only the third goal to be attained by the *Pusti*-*Maryādā* devotion.
9. The word 'Yoga' is understood throughout the whole of the *Gītā* in the sense of Union with God.
10. The word 'Brahma Vidyā' and the 'Yogaśāstra' applied

to the *Gītā* are explained as to mean that the *Gītā* is a work which is intended to give knowledge of Brahman (Supreme God) and that it is a work teaching different modes of union (Yoga) with God. In its theoretical aspect it is *Brahmavidyā* and in the practical aspect it is practical. Both are necessary to reach the goal through devotion.

11. It divides the philosophy of the *Gītā* text under three divisions of (1) *Viveka* - Discrimination, (2) *Dhairyā* - Fortitude and (3) *Āśraya* - Refuge of God. Chapters I-II come under 1 and 2 and III-X under the Refuge by devotion as a means and XI-XIV the refuge by love.
12. Of the various methods such as ideological, the moral, the mystical, the devotional, it accepts only the last one with its physiological element (II-46, V-37, the psycho-ethical element (IV-26,27,62-63) VI-26, VI-14, pure devotional element VIII-14, XI-54 XII and element of grace X-10,11, XVIII-62. The above element are the integral of devotion.
13. It takes a positive view of life. It does not teach asceticism, but asks the devotee to remain in the world and do his duty, regarding it as God's work. He should live in the world and face its

struggle believing that God has sent him for the struggle to carry out His Will.

14. It accepts the ideas of work, Sacrifice, Knowledge and mind-control- but as auxiliaries of devotion. Each one of these has some value.
15. It takes Māyā in the sense of God's power and not as illusion. Hence it regards the world and the human souls as real.
16. It accepts the Upaniṣadic concept of Brahman both as Qualified and Non-Qualified forms of Brahman, viewed positively as possessed of Divine qualities and negatively as devoid of earthly qualities.
17. It distinguishes Aksara from Puruṣottama and believes the latter as Supreme God.
18. It establishes from the Gītā the relation of the Souls with God as that of parts to the whole.
19. It takes even prakṛiti as the form of God.
20. It lays stress on the need of knowledge and morality for a devotional life. A devotee must possess knowledge and be moral. If he has devotion, he will not suffer moral degradation.
21. It considers the characteristics of a Sthitaprāgnā, a Yogi, a Jñāni and a devotee identical. The worth of moral qualities is highly appreciated in the

devotee's life.

22. It regards emanations of the world and the Souls, from God not as 'changes', but manifestation of God. The world is not a product, but manifestation due to God's power of revelation- 'Āvurbhāva', Similarly the destruction is non-appearance or going back into Brahman, by Its power of obscuration.
23. It fully endorse the Sat-Kāya Vāda of the Gītā, which means that all objects with names and forms are the expressions of God. They owe their revelation to God's will. The world and human Souls are not phenomenal, but real, not as attributes of God but as constituting the very essence of God's Existence and consciousness respectively.
24. It asserts that the Gītā teaches path of work, of knowledge and of devotion separately to suit the temperaments of seekers of spiritual life, but it believes that for Arjuna, the path of devotion as a means for union with God is taught. Each man will choose for him the path for which he is fit.
25. It recognises the limitation of the Gītā, which has ^{to} more authoritiveness than the Vedas, but less than the Bhāgavata.
26. Philosophy unrelated to religion has no value in realising the ultimate goal of life.

27. The ultimate goal of life is quest of God and union with Him.
28. If religion does not help a man to reach the above goal of life, it is useless.
29. Psychology or the science of mind should teach a man not only to control the mind, but sublimate it so that it will turn from the worldly objects and be directed to God only even while doing daily duties of life.
30. Faith is essential for a religious life, but it must be based on the scriptures.(XVII)
31. A man aiming at spiritual life should respects all men great or small, rich or poor, sinners or saints, men or women as equal.
32. The real knowledge worth seeking is Sāttvika kind of knowledge, by which a man can realise oneness in diversity and rise higher, in the scale of realisation of God.
33. A life of a householder is better than that of an ~~ascese~~ ascetic, if a devotee makes use of it in the service of God.
34. A man's life acquires worth and importance by his qualities, and not by birth.

35. A man should make the best use of the opportunities of life for establishing contact with God. Regard God as not only truth and knowledge, but as joy and love. Love all beings, give them joy and you will get love of God.

36. Life is reality, not a dream or illusion. The world is also reality. One should be optimistic, and bear even the ills of life calmly and cheerfully, believing that they are useful in a man's spiritual development.

37. One must know that there is the Hand of Divinity shaping all the events and happenings either in the lives of the individuals or of the nations. The seeming turns of fortune are due to God's will. It is, therefore, the duty of a man in all his experiences of life to submit to the will of God.

38. God's grace depends upon the devotee's unconditional love for God and purity of his character.

THE HISTORICAL BACK-GROUND FOR VALLABHA'S SUDDHĀDVAITA.

The above features of the Vallabha school are revealed in Vallabha's own writings independent works or the commentaries on the Bhāgavata etc. He preached his metaphysical and religious ideas to all those who aspired after spiritual life. Some of these ideas were thought by other schools of

religions and philosophical thought as new ones. But Vallabha said that they were not new. They are the old ideas in new form. They were there in the Vedic and the Upanishadic literature, but lay there unexplored and hidden for many years. They were known to the Buddhists and the Jainas, but they did not consider them valuable due to their hostility to the Vedas. They deprecated the ideas of the rituals and knowledge of God. Buddha dwelt upon character, concentration and knowledge as essential qualities of an ideal man. He accepted Karma in place of God. Even the Soul is reduced to a series of ~~select~~ ideas. Buddhism had its days of triumph. Buddhism gave temporary set back to the Vedic ideas. The Buddhistic age was followed by the awakening of the Hindu Dharma due to leadership of Sāmkara. Before Sāmkara started his campaign against Buddhism, new trends had appeared in the Indian Philosophy. The Sāmkhyas challenged the Upanishadic concept of Brahman and said that the world was an evolute from Prakrti (matter) and not God. It denied the principle of God and rejected Karma, for to him Karma was a cause of bondage. The Yoga school accepted the metaphysics of the Sāmkhyas, but taught meditation as a means of escape from all sufferings, and for this, need of God was felt, but this God was only Omniscient and Omnipresent and not the maker of the Universe.

They were followed by the *Naiyāyikas* and the *Vaisesikas* who no doubt recognised God, but that God was only a Super-soul and an efficient cause, the ~~the~~ material cause being atoms. The *Pūrva Mimānsā* school did not care for God. The sacrifice, in that system took the place of God. This was the state of the metaphysics and Religion of the *Vedas* in the age before *Saṅkara*. *Saṅkara* in his campaign for the revival of the *Vedas*, attacked Buddhism and also the above schools, which did not accept the metaphysics of the *Upanishads*.

Saṅkara evolved new metaphysics which was a synthesis of the *Upanishadic* and the Buddhist. He rejected the *Saṃyavāda* of the *Baudhas*, but lent support to the *Vijñānāvāda* by identifying Reality with consciousness. He profounded the doctrine of *Nirguna Brahman* as Supreme Reality and advocated the knowledge of *Nirguna Brahman* as a means to *Mokṣa*. He under-valued the sacrificial institution and ~~do~~ emphasised on the importance of knowledge and asceticism. He was much influenced by the *Avidyā* principle of the *Baudhas* in premalinating his *Maya* theory of illusion. *Rāmānuja* who succeeded him as a great *Ācārya* was dissatisfied with *Saṅkara*'s exposition of the *Upanishadic* metaphysics. He scented influence of Buddhism in his philosophy. He found *Saṅkara*'s interpretation of Brahman as *Nirguna*, not only wrong, but opposed to the *Upanishadic* teaching. He came forward with a plea of Brahman - as

Nirguna and Saguna. The same Brahman was described in the Upanishads, as both. He did not declare like Sāṃkara, that the Nirguna Brahman was principal and the Saguna - Secondary, due to Māyā. To him it is one Brahman, represented dually, and it is Principle. He rejected Sāṃkara's 'Māyā' as illusion, but said that it was the wonderful power of God. He did not say like Sāṃkara that the creativeness belonged only to personal God and not to impersonal Brahman; but supported his view of Brahman's being material and efficient cause of the Universe, from the Upanishads. The world being the work of God, and not due to 'Māyā' (Illusion), it was real. He honoured the sacrificial institution and preached that work in the form of the rituals should be combined with knowledge as a means to Mokṣa. mere knowledge cannot help one to attain Mokṣa. This combination of work and knowledge is known as Jñāna-
 Karma Samuccaya. It is tantamount to Worship. Devotion has no separate treatment, but it is included under knowledge or Worship. His philosophy is known as Visudhādvaita - Non-Dualism which regards the world and the souls as attributes of God both in the caused as well as effect condition of God.

Rāmānuja was followed by Madvācārya, the Champion of unqualified Dualism. Rāmānuja's period was from 1017 to 1137 A.D. and Madhya's from 1197 to 1276 A.D. He had an advantage of

studying the works of Śaṅkara and Rāmānuja, but he was much disappointed at the non-dualism of both. He, therefore attacked both Śaṅkara and Rāmānuja. He attacked Śaṅkara's Māyā theory. He believes in God and Souls and matter as the three entities, but regards Souls and matter, absolutely dependent on God. God alone is independent. Existence, Knowledge and Bliss constitute His essence. Although, Rāmānuja's philosophy and religious approach have exercised a very great influence on Madhva, he differs from Rāmānuja in some points. The main point of difference is his belief of 'Dualism'. He regards Bhakti as the sole means of Mokṣa. He defines Bhakti 'as the eternal love for God with a full sense of his greatness'. It was he who for the first time recognised as an Ācārya, value of devotion of the type of love. He should be credited with having prepared the ground subsequently for the Ācāryas of the Bhakti Schools the schools which laid stress upon love as an ingredient of devotion.

From the foregoing portion, it is clear that Śaṅkara discarded work and preferred knowledge. Rāmānuja advocated the combination of both. These two did not recognise devotion separately, but identified with knowledge or Worship. Madhva took a bold step in announcing devotion as the sole means, independent of the

above two. Nearly two centuries passed, after this when Vallabha came upon the Scene. He took stock of the various philosophical and religious systems that were in vogue in India. He found that none of them represented the Upaniṣadic thought. Each one, no doubt was a good attempt, in its own way, under the circumstances, it was taught, but under new circumstances it could not suit all temperaments. He thought also of the condition of the country. He found Śaṅkara's Non-Dualism - nothing but a disguised form of the Sāṃkyavāda or Vijñānvāda of the Bauddhas. He no doubt revived the Vedas, but refused to accept the Sāṃhitās as authority as they dealt with the rituals. He thus accepted only the Upaniṣads. Even here he misinterpreted them, of course with a bonafide intention of reviving the authority of the Vedas, which under Buddhism had greatly suffered. Again his advocacy of knowledge and asceticism did not appeal to him. His view of the world as unreal seemed to be giving a death blow to the life of a householder, threatening disruption of Society. Rāmānuja's philosophy was better, but it lacked some important features. He agreed with him, in his nature of Brahman and the world, but he considered the Souls not as attributor of God, but as as His Aṁśas. He differs from him in identifying devotion with

Worship. He also differed from him in his conception of Mokṣa. He appreciated his equal importance to work and Knowledge, but his non-recognition of devotion as an independent means did not appeal to him. Again he found that the people were too much engrossed in their routine activities to find time for knowledge and the rituals.

Madhva in that respect was better than ~~him~~^{he} in recommending only love for God attended by knowledge as a means for reaching the goal. But his philosophy did not present the Upaniṣads correctly in deducting 'Dualism'. The world and the Souls are essentially one with God. They are manifestation from God's existence and consciousness respectively. They are not different from God. This point is not properly grasped by Madhva. He found Madhva's principle of devotion, acceptable but not his metaphysics. Under these circumstances, he had to preach his philosophy and religion differently.

There is one point also to be noted and it is the influence of the Bhāgavata. The Upaniṣads having once lost importance, the Gītā revived and their philosophy, in the epic period, in a more liberal way to suit the religious environments. But during the age of the Darsanas, the prestige of the Upaniṣads was restored by the author of the Brahma-Sūtras, which did not only represent the philosophy of the Upaniṣads in its their true

perspective, but demolished wrong ideas of the Sāṃkhya Yoga, the Nyāya-Vaisesikas, the Pūrva Mimānsās, the Pancharātras, the Jainas and the Baudhas. So far the philosophy of the Upaniṣads is concerned, its prestige was thoroughly established, but the significance of the religious aspect was much misunderstood. The authors of the Purāṇas and the Smṛitis laboured hard in their work to explain them. The masterly attempt was made by the Bhāgavata - who took more liberal and universal view of the Vedic religion. This work was very popular. The religious teaching of this work was meant for all classes, irrespective of caste, creed and colour. Its teaching appealed to the majority among the aspirants of spiritual life for it taught the religion of heart and not of intellect; and it was best expressed in love for God. It did not require any means. Anyone, can practise in any place. Vallabha thought that the people needed the religion of heart - the Bhāgavata Dharma, which he characterised as Pusti. Of course, he had studied, the Vedas, the Gītā, The Brahma Sūtras, but he found that the Bhāgavata was the best work for the religious life of people of those times. He took the personal aspect of God in the form of Joy, and taught His service and Love.

The saints and the sinners, the rich and the poor, the high-born and the low-born- all can enter the path of devotion and reach God. It was in one way the easiest, and the most practicable for every one. Taking into consideration, the general condition of the country - politically, culturally, socially and religiously he was convinced that the Bhāgvatā Dharmā was best suited to bring the people to true religious life. It is this influence of the Bhāgvatā which influenced his interpretation of the Gītā and even the Brahma Sūtras. He brought out two prominent ideas from the Upaniṣads - the concept of God as Truth, Knowledge and Love or Joy - with a particular stress on the Love aspect of God (Rasa or Ānanda) and the concept of the Sādhana of Devotion or Love, which is a fusion of all other means, such sacrifice, knowledge, mind-control, austerity, renunciation etc., but all as subordinate to love which should be expressed in service of God. The form of God as Love appealed to him the most. As God is Love, He can be reached only by love. On this assumption, which of course was based upon the Upaniṣads, but further strengthened by the Bhāgvatā. The Gītā describes Supreme God as Puruṣottama, but His nature as Love of Ānanda is not described. It simply says that it is

higher than the Aksara, but the Bhāgvat describes the Love form of Purushottama who is identified with Kṛṣṇa. Not only that it indicates the ways how to enjoy God's love, by the love of the devotees by the episodes of the different Līlās of God. The Gītā's concept of Purushottama is vague. At most, it says it is transcendental; but that of the Bhāgvat is distinct and clear. The Bhāgvat, by the time of Vallabha had been very popular. The Ācāryas of the Bhakti schools and even the saints were more enamoured of the Bhāgvat teaching, it being liberal and Universal and comprehensive. They wrote works on it and preached it to the people. The Bhāgvat was Vallabha's favourite scripture. He wrote a big and learned commentary named Subodhini on the Bhāgvat. It was under the influence that he founded his new faith and new philosophy, called Pusti Mārga and the Suddhādvaita. He could not free himself from this influence in his Tattva Dip Nibandha Part I- which is an independent treatise on the philosophy of the Bhāgvat. This is most important point to be noted while judging why the interpretation of the Vallabha school on the Gītā, differs from that of others.

Another influence is of his environments - the condition of the country. A brief reference to this will not be out of place here.

Political condition - The country in his time was ruled by the Muslim rulers of the Lodi Dynasty from Delhi. There were several other states, ruled by the muslim and the Hindu kings. There was no political unity among these rulers. The muslim rulers went to war with the Hindu rulers. The Hindu rulers, were also not united as one community. They often quarrelled among them. The burden of taxation was mostly borne by the Hindus and the administrative posts were mostly offered to the Muslims.

Social Condition - The Hindu society was split up into many castes and sub-castes. Artificial barriers were built up round about each caste, by the strict rules of endogamy. Infant marriages were encouraged and the widow re-marriage was disallowed. In some cases the practice of 'Satti' - burning alive of women on funeral pyre, on the death of their husbands also prevailed. Socially the Hindus were very backward and orthodox. They had many wrong customs.

Cultural - The muslim culture made its impact on the Hindu, language, literature, art, music and architecture. The Hindu culture did not remain as pure Hindu type, but it was a mixture of the Hindu and the Muslims culture. Persian language was a court language.

There were no doubt the schools for Sanskrit learning, but the rulers patronised the Persian schools. The Hindu states, like Vijaynagar in South and Mewar in North protected the Hindu culture against the Muslim. Thus culturally India was not united.

Religions - There were many religious sects among the Hindus, such as the Vaishnavas, the Saivas, the Saktas, the Pasupatas etc. with their sub=divisions, each insisting on their faith, as the right type of religion. In the name of religion, many evil things cropped up - Vallabha has described the religious condition of India in his small work Krsna-Asraya. Hypocrisy was a prominent mark in all the religions. Religion was more for show than for real practice. The ritualistic ceremonies, fasts, penances and even the Yogic discipline had lost their significance. The holy places had lost their sanctity. Ascetic life was morally corrupted. There was no depth generally among the learned in their learning. It was shallow and superficial. Life had become defunct. It remained only as a shadow under the influence of the Muslim truth. The solidarity of the Hindu faith had been threatened by the differences of its sects. There were two chief religions - the Hindu and the Muslim. The Hindu religion was split up into many sects without

without any bond of unity. The Muslim religion was patronised by the rulers and it was extending its influence upon the Hindu Religion - the result was that many Hindus were converted to the Muslim faith. All ceremonials had lost their value. Even These were the general features of the condition of the time, no doubt there were some good ones, but they were very few and as exceptions. It was under such circumstances that Vallabha thoughtout a way for the saving of the Hindu Religion and with it the Hindu culture. The Gita and the Bhagvata suggested to him, that the religion of devotion would be the best one to suit all people in all conditions. But he made distinction between the devotion of the Gita and that of the Bhagvata- the first was meant for those who although they had love for God, but lived life accordingly to the scriptures and the second one for the highest Souls who have no earthly ties of any kind, but are solely devoted to God and seek His grace through love. He, no doubt, took his ideas of philosophy and religion but re-oriented in the light of the Gita and the Bhagvata. This fact should not be missed, in judging the worth of the S'Ad interpretation.

The difference in interpretation of the S'Ad.

school may be explained, either by law of development or Hegelian Dialectical Method. According to the law of development, every form of change is in the direction of development, and according to Hegel, it is synthesis of theistic and antitheistic forces. There are periods in history when after the predominance of certain ideology, it begins to decline under the opposition of opposite ideology for some time there is a clash between the old ideology and the new one but, soon, they both are synthesised into a new pattern, which also after its predominance, is weakened, from the threat of its opposite, and after some trial they get merged into a new pattern. Thus there is a cycle of a particular becoming important and an opposite force challenging it and after some trial, synthesis between the two. Thus the cycle is going on. On the ashes of the old ideology, the new one emerges. This is what we find in the case of the Hindu thought. The vedic idea was challenged by Buddhism that by Samkara, Samkara's by Rāmānuja, Rāmānuja's by Madhva and Madhva's by Vallabha. In this process, we mark the law of development into synthesis of the old and the new.

Vallabha's interpretation, in one sense is old, but in the 15th Century, it was a new one, in the course of the development. It is like pure gold, freed from all impurities, It is to use the phrase, 'old ~~wine~~ (wine) in new bottle.' Attempt of Sāmkara is no doubt towards resurrection of the Vedic faith, but he has not interpreted faithfully. Rāmānuja's interpretation in that respect is more faithful. Vallabha, in his zeal for interpretation has been influenced not only by the Vedas, but by the Gītā, the Brahma Sūtras, and the Bhāgavata, and also external environments - political, cultural, social and religious of the time.

Now let us take a few ideas of the S'Ad. school, discussed in the previous chapters and know whether they have any support from the Upaniṣads -

(1) Brahman as a material cause of the world -

T.U.2-1, 2-7, 3-1, B.U.2-4-5 to 2-4-6,

Chh.U.7-252.

(2) Brahman as an efficient cause -

Chh.U.6-2-2,3, A.U. 1-1-1,2, P.U. 6-3.

(3) Brahman as Nirākāra and Sākāra -

S'.U.3-3, 3-16, 3-17, 3-19.

(4) Brahman as a substratum of opposite qualities -

S'.U. 3-20.

(5) Brahman as Love (Rasa) or Ānanda -
 T.U.2-5 BrahmanandaValli and Bhūman in
 Chh.U.

(6) Purushottama as superior to Aksara -
 M.U.2-2.

(7) Aksara as foot of Viṣṇu - K.U.3-9.

(8) Kṛṣṇa as Para Brahman - Gopal Tapini.
 Upaniṣad.

(9) One Brahman without differences -
 Chh.U.6-21.

(10) The world as God's manifestation from His
 Existence part and the reality of the world.
 Chh.U.7-25-2, 6-1-1, 6-2-1, T.U.2-7.

(11) Changeless manifestation of Brahman in the
 world and the Souls - Avikṛita Parimāma -
 T.U.2-7.

(12) The Soul as a fragment of God -
 R.S.10-90-3, Chh.U.6-3-2, 8-15.

(13) Atomic size of the Soul - S.U.5-8, 5-9.

(14) Aksara as of finite joy of God - T.U.2-8.

(15) Equal importance of knowledge and Work -
 B.U.4-4-6, and 3-1-1.

(15) Pūrvakānda and Uttarkānda of the Vedas -
 The Work- part and the knowledge part- as
 complementary of each other. Chh.U.1-1-10,

B.U.4-4-22.

- (17) Para Bhakti or Love - S'.U. 6-23.
- (18) Bhakti superior to Āśrama Dharmas -
T.U.2-1.
- (19) Inferiority of mere Sacrificial ceremony
to knowledge - M.U. 3-2-6.
- (20) Superiority of devotion of the type of love
to all other means - M.U. 3-23.
- (21) Sarvātmabhāva - Realisation of God every
where - Chh.7-24-1; where it is characterised
as Bhūman and M.U. 3-2-3 where it is referred
to as the inner strength of the Soul.
- (22) Doctrine of Surrender - S'.U. 3-19, 6-18.
- (23) Surrender or belonging to God is superior to
Mukti - T.U. 2-1.
- (24) God's grade - M.U. 3-2-8, K.U.1-2-20, 1-2-22,
S'.U.3-21.
- (25) Soul's likeness with God and not identity in
the state of Moksa - M.U. 3-3, S.U. 6-8.
- (26) The goal as union with God or establishing
contact with God - M.U. 2-8. It is not the
Union with Aksara but Divinity or Supreme God.
The words 'Para Purusa' and Divya are suggestive
of Union with Supreme God.

- (27) The goal of enjoyment of God's love by the Soul as a separate entity - T.U.2-1.
- (28) Revelation of God to His devotees - T.S.7-36 and K.U. 1-3-12.
- (29) Immunity from sins to the devotee - M.U.2-2-8, Chh.U.5-24-3, B.4-4-23, N.T.U.2-7.
- (30) God as urger and controller of the actions and granter of fruits - Kau. 3-9.

All the above ideas have been considered by the *Gītā* and also the author of the *B.7S.* The *Vallabha* school interprets them, without any distortion of their original significance. Benefitted by the new knowledge of these ideas expressed in the *Bhāgvat*, the school has literalised them and endeavoured to make them universally applicable to seekers of God's love - be they ^{of} any country or of any community.

Now we shall take only three important ideas of the *Gītā* - Work, Knowledge and devotion and note why he prefers devotion to other two.

We have noted his attitude to Karma. He does not reject it altogether. He accepts it with limitation. It has also its use if utilised in the service of God. The following are important points why he rejected the Karma

theory as the sole doctrine of the Gītā.

VALLABHĀCĀRYA'S ATTITUDE TO KARMA:

- (1) M.U.1-2-7 deprecates the Sacrifices as fruit boats in crossing the ocean of worldly existence.
- (2) B.U.4-4-22 consider Karma as inferior to knowledge. There the sacrifice is recognised only as a pre-requisite of knowledge. So Karma cannot be of equal value in comparison to knowledge (B.S.3-4-8)
- (3) M.N.10/5 says that one cannot get immortality by Karma (B.S.3-4-43).
- (4) B.U.4-5-15 says that the performance of Karma may be thought possible only in the State of dualistic knowledge, but when a man has got knowledge by which he realises unity of Brahman, it is not necessary (B.S.3-4-11).
- (5) Only householders physically and mentally fit and rich can perform sacrifices. The path of Vedic Karma is not meant for all.
- (6) The Karma-mārga is very difficult. It involves labour and trouble.

(7) It requires money, means and favourable circumstances.

(8) It depends upon the purity of the place (Des'a) time (Kāla), Agent (Priest, wealth and Mantra- which is impossible now-a-days. The man who wants to perform it must be pure, the priest through whom the ceremony is to be learned and pure of mind and heart; the money by which it is to be performed must have been earned by honest means and untainted, the place where it is to be performed must be holy - where no enemies are killed and people live pure life and the time also must be favourable. There are the conditions for the performance of the sacrifice- which are very difficult to fulfill at present.

(9) The fruit of the Karma (Sacrifices) is perishable. It cannot help it the release from the worldly bondage. Heavenly happiness which is said to be the fruit of the sacrifices is enjoyed by the sacrificer till the exhaustion of his merits (B.G.20,21).

(10) Persons devoted solely to the performance of the sacrifices for fulfilment of their desires are described by the *Gītā* B.G. as universe (II-44).

(11) The Vedas which prescribe the sacrifices to do so with reference to persons whose nature is made up of the sattva, rajas or tamas, but an aspirant of spiritual life must rise above these three gunas. (II-45).

(12) Compared with knowledge, according to the *Gītā* B.G.IV-19, Karma is weak.

(13) In the list of various sacrifices, the *Gītā* says that the sacrifice in the form of knowledge is highest, so knowledge is superior to Karma (IV-33).

(14) Performance of Karma does not conduce to peace of mind.

(15) Not only the Sacrifices but even the performance of the duties of the Varnas and *Āśramas* and moral qualities interfere with the realisation of God or the enjoyment of bliss in Union with God. (B.S.3-4-31, 3-4-35, 3-4-39, 3-3-35, 3-3-38, 3-3-40).

(16) Karma is to be done, according to his nature. Hence there is not one kind of Karmas, but many kinds.

(17) It is not known before hand that a particular kind of Karma will lend to a particular fruit. The path of Karma is mysterious, as the ~~B.G.7.2~~ says. Ultimately the result of the Karma depends upon the will of God. (B.G.3-2-38, B.U.4-4-22, ~~B.G.7.2~~ B.G.X-4,5).

(18) There is no homogeneity among the Karmas. Certain Karmas are antagonistic to each others. The Vedic rituals or Karmas must be performed strictly in consonance with the vedic prescriptions. If they are not done at a proper time and place and in a proper manner, their results will be other than those desired. Not only that but sometimes they will involve the person doing them into difficulties.

On account of the above reasons, Vallabha does not attach much importance to the Vedic rituals. However, he does not reject them altogether. He thinks that if they are done free from desires and without attachment and only in God's name, they will be an aid to

devotion. They are not condemned as frail boats, but are appreciated by him in his *Anu-bhāṣya* on 3-4-25 that they are useful like horses to reach the particular goal on the journey, but after that goal is reached they have no use. Vallabha divides Karmas into three kinds: (1) *Ādhibhāutika*, (2) *Ādhyātmika* and (3) *Ādhidaivika*. The last kind of Karma is identified by him with the *Sevā* or service of God. Thus he goes a step further beyond the scope of the ~~Utt~~
~~G.~~ in his interpretation of the Karma.

HIS ATTITUDE TO KNOWLEDGE:

Vallabha regards knowledge as a equal importance with Karma as an aid to devotion. He does not agree with Sāṃkara in his conception of knowledge which sublates ignorance. Knowledge which helps one to realise Brahman is the real knowledge. It is not enough that it should make one free from all the miseries. It is only a negative function of knowledge resulting into loss of individuality of the Soul.

But the Upanisads point to the enjoyment of bliss with Lord as the ultimate goal. This is possible only through devotion. It only removes the grief of mind,

but cannot protect one against diseases etc. It is unable to remove the *Adhyāsā* of the Soul. It becomes a means for the knowledge of the soul and not for attainment of Brahman. It does not shelter against *Māyā*. It is to be transcended only by *Sarana* or devotion to God (B.G.VII-14). The path of knowledge is risky. It is fraught with difficulties. All men cannot go by it. It requires the cultivation of certain qualities such as peace, self-control, power of endurance etc. along with repulsion (Vairāgya) to worldly life and complete renunciation of the desires. The B.G. is aware of these limitations of knowledge, hence it deprecates its value in comparison with devotion. It, therefore, holds special brief for devotion for the following reasons:

- (1) There is no fear of fall or degradation.
- (2) It is easier than the Karma and Knowledge.
- (3) It is open to all kinds of men; even the sinners are fit for it.
- (4) Its fruit is not negative - absence of unhappiness, but positive enjoyment of the bliss with God.

Knowledge requires controlling or eradicating passions like anger, lust etc. They are internal to spiritual progress. Devotion, on the

contrary sublimates them and uses them in the service of God. If directed to God, they are friendly to devotional life (B.G. III-37 and Bh. X-15,29).

- (5) It does not depend upon any external means.
- (6) Any place and time are favourable to it.
- (7) It does not involve labour or spending of energies.
- (8) It cares for the union with God only and not for any other purpose.
- (9) The Karma path is like digging a well on the bank of the Ganges, the knowledge path like enduring thirst on the bank and the path of devotion like standing on the bank of the Ganges and drinking its water.
- (10) Knowledge is Saguna. It has its growth in the predominance of Sattva guna, but devotion is Nirguna. The happiness arising from knowledge is of Sattvika nature and as such it is Saguna, that of issuing from devotion is of the Nirguna-qualityless kind. (Bh.XI)

For these resources Vallabha asserts that the Bhakti is the only means for God realisation, and this is supported by the B.G. and the Bhāgvata. Śaṅkara accepts Bhakti, but he makes it subordinate to Knowledge. Rāmānuja understands it in the sense of Worship. But Vallabha understands it in the sense in which the Bhakti is understood by the B.G. The Bhakti of the B.G. is of Maryādā kind. But the Bhakti in the 10th part of the Bhāgvata is of Pusti kind. He advocates Pusti Bhakti as a Supreme means but in his interpretation of the Bhakti in the B.G., he confirms his remarks to the Maryādā nature of the Bhakti.

DEVOTION AS AN ACCEPTED PRINCIPLE:

Vallabhācārya has discussed this question in his T.D.N. and Anubhāṣya in B.S. The Pūrva Mīmāṃsā School of Jaimini believes in the Karma or Vedic rituals as the only means for liberation. Though later on knowledge is also added to it. Śaṅkara accepts only knowledge and regards Karma and Bhakti as subsidiary to it. Rāmānuja considers all the three Karma, Jñāna and Bhakti (Upāsanā - Worship) as of equal importance and advocates their fusion. Madhva recognises only devotion.

Vallabha is no doubt an advocate of the Bhakti Principle, he considers knowledge also necessary as a pre-requisite of devotion in its initial stage.

He bases his conclusion on the strength of the ^{Upaniṣads} Upaniṣads, the B.G., the B.S. and the Bhāgavata.

(a) Authority from the Upaniṣads -

- (1) K.U.1-2-22 says that God is not to be realised by sermons, intellect or prodigious learning, but only by God's own choice. (Also M.U.2-2-3).
- (2) M.U.2-2-7. The wise behold God in his immortal and joy-form by intuition or experience.
- (3) M.U.2-3-1. The best among the knower of Brahman, enjoys dalliance and love with God.
- (4) T.U. One who knows Brahman (Aksara Brahman) becomes fit for the realisation of Higher Brahman.

(b) The ^{Upaniṣads} B.G. VI-46- A Yogi is superior to the Jñānins (men of knowledge) and the devotees ^{Upaniṣads} superior to the Yogins. (VI-46 & 47). The ^{Upaniṣads} B.G. VII-16 to 19, IX-30,34, XI-54,55, XII-20, XIV-26,

XV-19, XVIII-65-66, assert the superiority of devotion to knowledge.

- (c) The 3rd Pāda of the B.S. declares the superiority of Sarvātmabhāva and devotion over knowledge. The discussion that follows in the fourth pāda also leads to the same conclusion.
- (d) The Bhāgvata Purāṇa is well-known as the Bhakti-Sastra. It preaches the devotion as the only reliable means for God - realisation in several places.

On the above authorities, Vallabha is inclined to give credit to devotion as a supreme means of God - realisation. He however does not disregard the utility of Knowledge as a preliminary to devotion. In the initial stage of devotion, Knowledge of God's greatness is absolutely necessary. He accepts two forms of God - (1) Aksara (2) Puruṣottama. The distinctions between two forms is made clear in the B.G., Ch.XII. There it is stated that for those who wish to attach Aksara Brahman; knowledge will help them, but those who wish to realise Supreme God (Personal God) must have recourse to devotion, which should be accompanied by the knowledge of the greatness of God. In this way Vallabha does recognise

Knowledge, but he subordinates it to the service of devotee. However, he holds that in the higher stage of devotion, which he understands as *Pusti* - even that Knowledge is not necessary. Vallabha criticises Śaṅkara's theory of knowledge, based on the realisation of identity of Brahman and the Soul. In T.D.N. I-17, he points out the distinctive marks of Work, Knowledge and Devotion. The mark of Work is the placidity of mind. It must keep a man's mind always unperturbed and placed. The mark of knowledge is realisation of Reality in all objects (*Sarvajñata*) and that of devotion, favour of God. Bhakti as a means needs Knowledge to support it but as a fruit (*Sādhya*), does not need it. It is the knowledge of the greatness of God, and not that arising as Śaṅkara supposes by the removal of ignorance and realising identity of Brahman and the Soul - which he accepts in his system. In this respect his interpretation perfectly agrees with the B.G. Knowledge is also given a due place in his system. He does neither reject it, nor give it predominance. Even Śaṅkara, Rāmānuja and Madhva have failed to see the real point of the B.G. in this relation of knowledge to devotion. According to Vallabha the fruit of knowledge is the attainment of

of Aksara or merging in Brahman, but that of devotion is Sayujya - Union with God or enjoyment of the perfection in His lilas.

Vallabha's method of approach to Reality is also borne in mind regarding his interpretation.

VALLABHA'S APPROACH TO REALITY:

The purpose of Philosophy, as Sri Aurobindo says, is the realisation of Reality. The Western Philosophy only seeks to impart knowledge of Reality, but as far as Indian Philosophy is concerned, it generally aims at realisation of Reality. The various Philosophers in the West here tried to approach reality by some method of their own. Such as Mathematical, Empirical, or Linguistic Transcendental, Dialectical, Logical, Analysis, Historical and intuitive methods, but the Indian Philosophers such as Rāmānuja, Vallabha, etc. have adopted the Integral method. Except this method, all other methods are defective in the matter of realising Reality. Other methods give only partial view of the Reality. "A Mathematical method will will inform us only about the mental relations and the Ontological status of Reality. Empirical method is valid only in the field of phenomena. A transcendental method

will arrive at the priori forms of intuition and categories of understanding. A dialectical method would give us the process of mental movement. A direct intuitive method can give a direct view of Reality".

(The philosophy of Sri Aurobindo P.56, by Ramnath Sharma-)

The integral method par excellence; enables one not only to know Reality but experience it. The Upanishads, ^{U.P.} The B.^{U.P.} and the B.S. also by emphasis on the realisation of Reality. Mere knowledge of Brahman, which removes ignorance is not enough. The Soul being a part of God, having been separated from Brahman, has suffered worldly bondage. So it should be made free and re-united with God. It should once more live with God as His own, and participate in His bliss.

According to the Upanishads - God is experienced in various ways - in Internal consciousness (M.U.II2), in the external world (Chh.Up.I-6-6), by reconciliation of contradictions in God. (Isa-U-5,I-1-27), by receiving help from God in difficulties, by experiencing ecstatic ejaculation. (The B.S. as a philosophy of God-realisation by Ranade P.260 to 264). The T.U. in one Srti declares the satisfaction of desires the fruit of the realisation of God, in His company. (So 'Snute Sarvān Kāmān Sadā Brahmanā Vepascheta). The passage Brahnavid

Apnote Parama', declares that the knower of Brahman attains Reality (Supreme God) who is identified with Love (Rasa) or Bliss (Ananda). The B.G. also affirms that mere knowledge of Reality is useless unless accompanied by its realisation. So after having given Arjuna the Knowledge about the greatness of God in chapters 7 to 10, Krsna as God reveals to Him His Universal form. There Krsna tells Arjuna that His form can be seen not by any other means except by devotion, because because God cannot be seen with Physical eyes. He can be seen only by Divine eyes by the grace of God.

(B.G.XI-53,54). The author of the B.S. Vouchers to the statement that God's vision can be had by the devotee by His grace (B.S.3-2-24). Dr. Ranade indicates from the B.G., various ways of realising God through meditation, such as the ideological, the moral, the mystical and the devotional. Vallabha accepts the integral method of realisation of God by devotional way. He no doubt accepts other ways of the B.G. Such as of sacrifice, work, charity, penance, self-control, knowledge and worship, but he brings them all under the devotion of the Pusti Maryādā Kind - the devotion of the nine-fold nature, seeking God's grace through

surrender. The devotee, says the B.G.(XVIII-68) who offers devotion to God, shall without doubt attain God. So according to Vallabha, the goal pointed out by the B.G. is attainment of Supreme God. Vallabha, however, rises above the concept of God as Sat-Chit-Ananda. His Supreme God is in His perfect form, Rasa-svarupa or Ananda-Svarupa. This form can be experienced only by Love, devotion i.e. the devotion of pure Pusti Kind, which has the aspects - love in the state of Union with God and Love in the state of separation. In the first state, he suggests the Sevā (Service) way and in the second state, the feeling of agony of separation and passing time by remembering God mentally and reciting His līlās and qualities. Vallabha however does not dispense with Knowledge. He thinks it is necessary for understanding Reality. For this, he adopts the Prameya way - the way by which he supports his view of Reality, by the authority of the scriptures, but for realising God, he adopts the prameya way.

Thus he brings both philosophy and religion together as necessary to the realisation of God.

Śaṅkara accepts only knowledge which removes ignorance and leads to identity of the human soul with Brahman. Rāmānuja adds work and Bhakti to knowledge. Vallabha takes devotion alone as Supreme means of realisation of God. However, he says, knowledge is useful in the service of devotion in the preliminary stage in the Maryādā Kind, but when devotion reaches the higher stage of pure love devotion, the knowledge is useless. On the contrary, it impresses the progress of devotion.

This point of Vallabha's approach to Reality must be borne in mind well. The Sum and substance of his teaching, based upon the B.G. is that, first one should know Reality and then realise Him, through devotion and surrender.

In spite of the above explanations, in vindication of the interpretation of the S.'Ad. School, the writer of the thesis is conscious of its sectarian nature. But this will apply to every school of philosophical thought in India. The original exponent of a particular thought may not have thought about it, narrowly and with a sectarian bias, but in course of time, in the hands of the followers of that particular school it

has acquired sectarian character. There are 'isms' represented by narrow and one sided thinking everywhere not only in spheres of philosophy and religion, but even in the political and economical spheres - The men who preached them were great personalities themselves selfless and above narrow prejudices of any kind. Their main object in their teaching was to show people the right way for their spiritual uplift. It is also true that the interpretation of this school suffers from anachronism, since the divisions of Bhakti into *Puṣṭi* and *Maryādā*, and of the Souls into the worldly, the spiritual and the Divine were not in existence in the days of the *Gītā*. This is a great *flaw*, and it cannot be depended. At most we can say that the idea of *Puṣṭi* Bhakti known as such, is not altogether new. It was indicated in the *Upaniṣads* as 'Varana' or Parabhakti. The *Maryādā* was known only as Bhakti without any adjective. The *Gītā* also distinguishes these two types in the same manner. *Vallā* *Vallabha* simply made them popular by giving the names of *Puṣṭi* and *Maryādā*. These divisions were known by the *Upaniṣads*, but in subsequent periods, they remained unknown, due to predominance of the knowledge concept of *Saṃkara*, that *Saṃkara* included under knowledge.

Rāmānuja recognised its worth, but of the Sādhanrupā devotion, which is understood by Vallabha, Madhva preached Love-Premabhakti only, Vallabha also preached 'Love' for God i.e. Pusti Bhakti, but he differentiated mere devotion as a means and 'love-form' as an end. Only he gave his own names to popularise them. In that sense it is not anachronism, because the Gītā is aware of the two types of Bhakti - one is referred to simply as Bhakti and the other as Para Bhakti. If the Maryādā and the Pusti are substituted in place of the above two words, then fault of historical anachronism will not stand.

The real test of its fitness is to know, whether the interpretation is arbitrary or in consonance with the Vedas. Judged from this point, the S.'Ad. interpretation will stand most triumphant. Finally, it should be judged from its impact upon the society - whether it stands for social order or breaking of it, whether it tends to integration of the different classes of the society, or to disintegration, whether it leads to social good, moral and spiritual uplift of the people or not. With respect to this, nothing can be said against it. It has on the contrary made an unique

contribution to the work of social and religious amelioration, by admitting all classes to the path of Bhakti and showing them, the highest goal of life- which does not consist in seeking worldly gains, heavenly happiness or Moksa. There is a goal, even higher than this, that is union with God and participation in His God.

The message of the Vallabha School, from the *Gītā* is ^{to} seek and attain God by love. Reach God's love, by loving all **creatures** (~~creatures~~) without distinctions and transcending them in the final stage of that love. Such love can be obtained if a man has knowledge of God and does his duty as work of God, for God, by absolute surrender to God, humbly and without egoism. Vallabha recognises the power of mind in devotional life. The three powers of mind, cognative, emotional and conative all these should be well disciplined in the service of God, but he thinks that the emotional power - love, being principal influencing man's life, the other two should be brought under love.

The real creterion of judgment must be to ascertain whether the writer inspite of his particular view, which may not be acceptable to others, has made honest and

sincere efforts or not. With respect to this, thesis interpretation is justifiable. It has spared no pains, in supporting it, from the evidence of the vedas, B.S. the Bhagvat and other Sources. Although it is consecutive in the sense, it conserves the truth of the Upanishads, it is new in a re-oriented form. Although its sole reliance is upon the scriptures, it is not the dogmatic, for it reveals the hidden meaning of words although it seems to be intended for particular types of men, it is narrow and circumscribed, but has very liberal and universal outlook, for it makes love for God- including as a chief ideal of life and says that by this love which is to be expressed in all human relations and the relations outside the human sphere a man should reach God who is Love.

As for the message of 'abandonment of all Dharmas' and surrendering the God in XVIII-60 the Vallabha school does not hold the view that the Gītā requires the abandonment of all the Dharmas as a preliminary condition for surrender rather it asserts that all the Dharmas not antagonists to surrender have to be practised, only those that interfere with surrender should be abandoned. If it is not understood in this sense then it will conflict with the sense of preceding

verse XVIII=65, where Kṛṣṇa asks Arjuna to be devoted to God. Devotion is also Dharma, and if it is to be abandoned in favour of surrender, XVIII-65 is unnecessary. It becomes meaningless. The point is that devotion is an internal Dharma and it is not to be abandoned, but the external Dharmas like sacrifice, knowledge, penance, renunciation, if they interfere with devotion, then they are to be abandoned, not otherwise. It implies the sense of carrying all other duties and obligations - religious or social but while doing them, one should remember God. The mind must not think of the Dharmas but of the Dharma in God for whom they are to be done. The S.'Ad. school alone has broughtout this meaning clearly.

The Gītā's teaching of immunity to the sinners by devotion may be objected by some. In (XVIII-66) Kṛṣṇa says i.e. Resort to me abandoning all the Dharmas and I shall release you from all sins. In IX-32, it is stated that the sinners, even will reach supreme God by devotion. This immunity to the sinners by the path of devotion is endorsed by the author of B.S.-4-1-13 to 4-1-14 and B.U.4-4-2; M.U.2-2-8. This is to be understood not to encourage the sinners in the path of devotion to continue their sinful acts. All that it suggests is that if the sinners resort to the path of devotion, mind

will be purified, by change of heart. They will soon begin to repent for their sinful deeds and know what kind of life they should live. Once they become conscious of the evil consequences of their sins, they under the force of devotion will feel repentance, which will change their whole attitude to life. They will thereafter turn to good works and to God. Devotion acts as a force, which by its alchemy converts the base metal of his heart, lustrous as gold. Devotion and with it surrender are a remedy for their improvements only - an infallible remedy for the regeneration of the fallen souls. Immunity to the sinners is understood by the Vallabha school in this sense.

Finally, reference should be made here to the ethics of the *Gītā* and the interpretation of the S.'Ad. school. The *Gītā* is not principally a book of morals. It is a book of God-realisation. It however recognises the worth of morality in the development of spiritual or moral life. Divorced from religion ethics has no independent value. There are different schools among the western writers on ethics who put value on ethics from their own point of view - physical, economical, psychical; (1) intellectual (2) ethical, and Aesthetic. Again there are kinds of

values such as extrinsic and intrinsic subjective and objective, Relative and ~~Absolute~~^{absolute}. So far the Gītā is concerned, it is the intrinsic kind of value, it insists upon but as a means to God-realisation. God is, however supreme value, if ethics cannot help in realising God, ethics is good for nothing. It may be good in social relations but not in relation to God. God is to be realised by devotion with the assistance of morals. Dr. Radhakrishnan's words on relation of Ethics to Religion are worthy of notice. He says - When one attains the spiritual level, he rises above ethical, not that he repudiates it but he transcends it (Introduction to the Brahma Sūtras, P.165). An interpreter of any work has to interpret it in conformity with its spirit and not superficially by its letter only. In this case the S.'Ad. interpretation has got utmost success, for an example, Sāmkara and Rāmānuja in interpreting XVIII-54-66, have missed the real point. This portion refers to this kinds of knowledge to Arjuna - which are distinguished by the words Guhya (Secret), Guhyatara (more secret) and Guhyatama (most secret). The Guhya according to him is intellectual knowledge in XVIII-51-53, the Guhyatara - more secret, the knowledge accompanied by devotion (XVIII,54-63) and the Guhya-

tama through surrender, but in all these three kinds of knowledge, he says that they lead to the final goal of beatitude or Mokṣa in the form of oneness with Aksara. According to him, Purushottama is also Nirākāra in the highest degree of knowledge. These three kinds of knowledge are the different degrees of knowledge whose goal is attainment of Nirākāra Brahman. He does not bring out the full import of adjective supreme before devotion. He takes it in the sense of the devotion of a devotee of the Jñāni class mentioned in VII-16-18. This Supreme devotion is admitted by him as an ingredient of knowledge, with more potentiality than mere intellectual knowledge. In this the heart should accompany knowledge, but this is not enough, the embodied soul, while seeking highest knowledge must be free from egoism and renounce all the Dharmas, and turn all his thoughts to Brahman. So he interprets this portion in favour of his doctrine of supremacy of knowledge for an aspirant of spiritual life. Rāmānuja derives three separate paths from the Gītā for spiritual progress - the Karma Yoga, the Jñāna-Yoga and the Bhakti Yoga, but he identifies the devotion obtained by self-surrender, constant remembrance or

and or concentrated contemplation. His devotion does not differ from real knowledge. He recognises two forms of devotion - ordinary as self-surrender and remembrance and higher, as Knowledge - the intuitive knowledge. In this advocacy of the principle of devotion, Rāmānuja lends support to the knowledge-principle. He has also failed to cognise the real nature of devotion taught by the Gītā. The S.'Ad. school explains that the concluding portion of the Gītā mentions three kinds of goals.

- (1) Brahmabhāva - becoming Brahman, through knowledge. XVIII-50-53 - Guhya knowledge of Aksara.
- (2) Entering Puruṣottama accompanied by devotion XVIII 54-64 Guhyatara knowledge.
- (3) Union with Puruṣottama through devotion and absolute surrender to God discarding all the Dharmas, which interfere with devotion. The S.'Ad. school does not identify devotion with the real kind of knowledge, according to Rāmānuja, nor does regard it with Saṃkara a variety of knowledge, but it gives it distinct

recognition, by differentiating it from work and knowledge. Not only that, but it further recognises the two kinds of devotion in the Gītā - one ordinary - of the Nine-fold nature without love the other of the type of love, which is indicated by an adjective 'supreme'. Both these kinds of devotion are blended in Arjuna, with more of the first kind - hence the devotion of the Gītā is known as of the Pūsti Maryādā kind. This ^{important} fact is not revealed in the interpretations of Śāṅkara and Rāmānuja.

Madhva discovers only one kind of devotion of the type of love, but he says the first part (I-VI) describes devotion mixed with work. The second part (VII-XII) describes pure devotion and the last part (XIII-XVIII), devotion mixed with knowledge.

^u Purottamji has rejected this view also. The devotion of the Gītā is of dual nature - one for the initial stage and the other for the higher stage. It is in the first preliminary stage that work and knowledge become helpful to a devotee. The S.'Ad. school does not divide the Gītā into three parts as suggested by Madhva. The book is organically

harmonious with an emphasis on the devotion. In different chapters, it indicates how work, knowledge etc. are to be utilised in the service of devotion, whose ultimate goal is union with God.

It has been shown in chapter III of this thesis, why the S.'Ad. school reduces from the *Gītā*, Supremacy of the doctrine of devotion and that too of the *Pusti Maryādā* kind. The discovery of the *Pusti Maryādā* devotion is its unique contribution to the *Gītā* interpretations in the sense that it is the only bold attempt to discover, what remained unnoticed to other writers for considerably a long time.

Saṅkara's interpretation cannot be accepted as a genuine attempt, for distorting the meaning of the *Gītā* in his theories about Supreme Brahman as *Nirākāra* the world as unreal, the human soul as essentially identical with Brahman, the supremacy of knowledge and the goal of *Mokṣa*. The *Gītā* accepts the *Sākāra* form of God as *Purusottama* (Ch.XV). It condemns those who say that the world is unreal as demons (XVI-8). It mentions that the soul is an *Amīsa* - fragment of Brahman and not Brahman itself. (XV-7). Supremacy of devotion and not of knowledge declared in VI-47, IX 30-34, XII-XV-19, 20, XVIII, concluding portion. The goal of *Mokṣa*,

as understood by Sāṃkara is not acceptable to the Gītā. The goal is characterised as Sādharmya (likeness with God) or as para gati or as inexhaustible happiness known as Brahma Nirvāna (V-21,24) in which the soul enjoys bliss of God as a separate entity.

Even the last words of Arjuna is XVIII-73 ' I shall carryout your bidding i.e. I shall fight sincerely. (Sankara's claim) Rāmānuja stands higher but he regards the world and the Souls as attributor of God which are Amsas according to the Gītā X-42, and XV-8. Again he errs in not recognising the devotional element as an independent one. In other respects it is superior to Sāṃkara. He does not accept Sāṃkara's explanation of Māyā as illusion, but understands with the Gītā as wonderful power of God. The S.'Ad. interpretation is the outcome of the beliefs of Vallabha - founder of S.'Ad. School. These beliefs were not borrowed, dogmatically from the scriptures, but were the result of independent inward thinking and contemplation. Vallabha had not only studied the scriptures verbally, but thought independently of their true meaning. As a result of this process he had arrived at certain conclusions about the truths of the scriptures - which acquired the character of beliefs in him. The S.'Ad. interpretation of the

Gita reflects his beliefs. This however does not detract from its value; since it is free from dogmatism and orthodoxy. It conserves the Upanishadic ideas, in a re-oriented form for the aspirants of religious life in his age. It is not antagonistic to the Upanishads like Sankara's interpretation, but enhances the value of those ideas by expressing them in a new fashion.

From purely philosophical point of view, Vallabha's philosophy suffers from one great drawback that it is tinged with mysticism. But this is the general tendency of every Indian Philosophy which is based on the Vedas. 'Philosophy in Indian Philosophical System means' experiencing Reality and not understanding merely truth. The way to experiencing Reality is by hearing the scriptures, thinking on them and meditating. By this process the state of Atma-Darsana revelation of God is reached. It may be in the form of oneness of the Soul with Brahman, according to Sankara, through knowledge or self-realisation, according to Ramanuja, by knowledge - work and devotion, collectively, or revelation of God according to Madhva, by Love alone. Vallabha explains it by the state of the Soul's

enjoyment of God's love and participation in His bliss in God's company. This is mysticism no doubt. But it is a characteristic mark of every Indian Philosophy based on the Vedas. Mysticism is not antagonistic to philosophy. On the contrary, it renders valuable service to philosophy in comprehending Reality by intellectual approach and adopting intuitive method as the right way. Mysticism is nothing but the intuitive method for the realisation of God. It is the highest stage in the development of philosophy¹. When intellectual philosophy fails, the intuitive philosophy or mysticism offers its service in comprehending or experiencing ultimate Reality.

Dr. McTaggart appreciates mysticism in the following words in his work 'Studies in Hegelian Cosmology-P.292.'

"But there is a mysticism which starts from the standpoint of the understanding and only departs from it in so far as that standpoint shows itself not to be ultimate, but to postulate something beyond itself. To transcend the lower is not to ignore it. Presence of mystical element in the interpretation of the Vallabha school has not only justification in the above words of Dr. McTaggart, but is its merit.

1. The Principles of Philosophy by Dr. H.M.Bhattacharya P.48.

Before closing this survey of the S. Ad. interpretation of the *Gita*, it is worth while to quote the following passage from Dr. Rajendraprasad's introduction to the *Gita* which indicates how we should approach the study of any particular religion or of a philosophical system. He says "A reverent spirit is necessary to understand any religion. To start with a suspicion that the founders and teachers of Religion in any land were skilful deceivers interested in some scheme of self-advancement or the advantage of some particular class, and that the rest of the people were duped to regard these deceivers with unbounded reverence and affection is foolish in the extreme. The mass of the people of ancient days, from whom, indeed, we have inherited all the intellect we possess, were as practical as we are, were as interested in knowing the truth about men and things as we are and as we were, if it may be so put, as suspicious as we were. They had probably as much intellectual acumen as we have, and had indeed more time to examine men and things. The religions that have commanded the devotion of successive generations of normal human beings in any country have done, so because by direct personal contact at first, and by

experience handed down as tradition from one generation to another, the founders and teachers of the religions were known to their contemporaries to be good, sincere and deep thinking men, worthy of being followed. It is not merely wrong to display the detective police mentality when studying a religion. It incapacitates one even to understand it. "

The founders of all the philosophical systems or of the religious schools were all well-intentional, sincere seekers of truth, with limitations of human beings. Reality is like a many-faceted gem, and human intelligence, in spite of its so called perfection can see only one side of truth. So the attempt of each philosopher is successful, so far that particular side of truth is concerned, from his perspective. This is true of the interpretation of the S'Ad. school also.

Vallabha's interpretation is correct under certain limitations, it is all that can be said about it. The truth it seeks may be limited, but within this own limited scope it gives its complete picture. We conclude this with a prayer from the Bhāgavata. It has sought not only to explain the truth about God, but indicated the way of love for His realisation. This interpretation

will be commendable to those who wish to realise God by love. It is meant only for those Souls. That way it lacks universal character, yet with its limited scope, it is of supreme value., both theoretically and practically. It is commonly accepted by all philosophers that seeing of Absolute truth is impossible even for the best of philosophers and religious teachers. It can be seen relatively, but even that relative truth serves as back light to those for whom it is communicated .

The following passage from Dr. Radhakrishnan's work⁷ 'On the Reign of Religion in Contemporary Philosophy' will be very useful in determining the value of S'Ad.

"Philosophy has to find out an all comprehensive and universal concept which itself requires no explanation while it explains everything else. It must be the ultimate reality into which all else can be resolved and which cannot itself be resolved into anything else."

"Philosophy is the theory of reality if by reality we mean something that exists of itself and in its own right and not merely as a modification of something else. The test of a philosophical theory

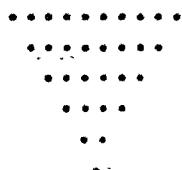
is its capacity to co-ordinate the wealth of apparently disconnected phenomena into an ordered whole, to comprehend and synthesise all aspects of reality.

Discussing the question of values of a Philosophical theory in the Introduction to his book 'Principles of Philosophy' on page 13, Prof. H.G.Bhattacharya rightly observes that no philosophical theory is a last word but is after all a hypothesis, accepted so long as it is found to explain the meaning and significance of life and reality, and as such is subject to re-orientation in light of further and higher imaginative. The same is true with reference to the S.'Ad. interpretation. It was proper philosophy in the fifteenth Century. But in the modern age with its scientific look and new development in philosophical and socialistic thought it may not claim justification to persist. There is no wonder if in modern India greater personalities like Aurobindo, Tilak and Gandhiji, with their broader outlook and greater sympathies for spiritual and nationalistic aspirations and deeper understanding of life, attempt re-orientation

of teaching of the Gita. However, the historian of the Indian Philosophy has to recognise the service of the S'Ad. Philosophy once did, by its light which removed the darkness of ~~significance~~ ^{ignorance} from the realm of Philosophy.

'Let us meditate upon ^{the} Supreme Truth which dispels darkness of ignorance by Its own light'.

"^{Sada} Dhamna svena ^{nirasta}-kuhakam Satyam
param dhimahi".



A P P E N D I X ' A '
THE GĪTĀ AND ANU BHĀSYA.

The following passages of the Gītā have been quoted in the Anu Bhāsyā commentary on The Brahmasūtras, in support of the views of Bādarāyana as interpreted by the Vallabha and his son Viśhālāsa.

<u>GĪTĀ</u>	<u>B.S.</u>
III-25	3-3-42*
IV -11	3-3-30
-37	4-1-13
VII- 3	3-4-21
- 6	1-4-25; 2-1-1.
-14	3-4-27; 4-1-14
VIII- 13-21	3-3-33
20	3-3-54
IX - 13-14	3-4-33
20	3-1-10
22	3-4-27
X - 4,5	3-2-39
XI - 10	3-2-24
40	1-1-3
XII - 2 50, 54	1-1-11
XIII- 12	4-3-17
13	3-2-17
14	3-2-37; 3-3-9; 3-3-24

<u>Gītā.</u>	<u>B.S.</u>
XIV - 3,4	2-2-12
XV - 6,12	1-4-27
XVI-14	1-3-23
18	1-2-26
XVIII-14	3-3-33
55	3-3-30
73	3-2-5; 3-3-40
	1-2-6.

APPENDIX 'B'

GITA AND UPANISADS

	<u>GITA</u>	<u>UPANISADS</u>
II-12	Immortality of the Soul -	K.U.5/13 SV.U.6/13.
II-16	Existence cannot be from Non-existence and non-existence from existence.	Chh.U.6/27
II-25	Indestructibility of the Soul.	Tai.U.2/1 Mu.U.1-2/810.
II-49	Inferiority of work to Knowledge.	Br.U.3/8/10
III-15	Sacrifice identified with Brahman and Visnu.	T.S.1-7-4.
III-42	The same verse in	K.U.3-10.
III-13	God, the creator of four classes.	Kan.U.3-3-9. Br.U.4-45.
VII- 7	Aksara as a Yoni.	Mu.U.1-1-6.
VII- 8	Idea of 'Om'.	Mu.U.II,2-4.
VII- 9	God putting seed in Prakrti.	Mu.U.II,1-5.
VII-11	God as force.	Chh.U.VII,8,1-2. Tai.U.II 8-1. Mu.U.III,2-4.
III-122.	Ādhida vika or Ādhidaiva or Adhibhūta.	Chh.U.1-3-1, Br.U.I,5-53. Br.U.III,7-14.

III-3-4	Aksara. Divya Purusa.	Mu.U.II,1-2. Mu.U.II,1-2. Ku.U.III 10-11.
X-42	Transcendental Soul.	3/14.
IX-19	The idea of God being Sat and Asat.	Chh.U.VI,2-1. Tai.U.II,7.
XI-16	In Sv.U.3-3,16.	
XIII-13 & 14	The same as Sv.U.III-16, 17. Description of Jñeya, Ksara and Aksara.	Sv.U.III,11-21. K.U.V.15. Mu.U.II,2-20.
XV- 1	Idea of Asvattha Tree Divine Purusa.	K.U.III. Mu.U.2-1-2, 3-2-8.
XVIII-73	Doctrine of Grace. (Prasāda of God) Idea of Arjuna's (Soul's) being acharioteer, God a driver, a body a chariot etc. Vijñāna.	K.U.1-2-20. K.U.1-3-4. K.U.1-3-8.
XIII-33	Examples of the Sun appearing many.	K.U.1-5-11.
XVIII-61	God residing in the heart of men. Gītā's idea of the fruit of Bhakta- Attaining or approaching God.	K.U.2-6-17. M.U.3-28.
XVIII-66	God - Sarana of all - Prapatti.	Su.U.3/17. Su.U.6/18.

APPENDIX 'C'

References of the Gita ideas in the Tattva Dipa

Nibandha:

CHIEF IDEAS OF GITA	TDN VERSE
1. Nature of Jada i.e. Jagat	23
2. Nature of Nescience i.e. Avidyā.	24
3. Brahman though pervasive is qualified one.	25
4. The chief and Achit - Sat and Asat are the particles of Brahman like sparks.	28
5. Relation of Jagat (world), human soul and Antaryāmin (Inner controller).	30
6. Vidyā & Avidyā - the powers of Brahman.	33
7. Laya (end) of the universe by the withdrawal of the universe by Brahman in itself.	35
8. Way of Brahmanhood.	36
9. Various kinds of creation.	37
10. Māyā.	38
11. Way of creation of the sky etc.	39
12. Nature of Devotion.	42
13. Nature of God.	45, 65, 75.
14. Vidyā and its five parvas - aspects.	43
15. Fruit of those who enter Brahmananda.	50
16. Nature of human soul.	53-59.
17. Explanation of 'Tat tvam asi (Thou art that)	61
18. Way of acquiring Vidyā.	63

	<u>CHIEF IDEAS OF GITA</u>	<u>TDN VERSE</u>
19.	Brahman, a material cause of the Universe.	67
20.	Manifestation and Non-manifestation of God in the form of incarnation.	72
21.	Sāmkhya theory.	73
22.	Devotion of God by Love.	101
Thus most of the ideas of BG (Gita) are explained in TDN. The terms like Aksara, Kāla, Svabhava, Karma, Yajña, etc., have been explained in the first part.		

A P P E N D I X ' D '

PARALLELISM OF IDEAS BETWEEN GITA AND BHAGAVATA.

Vallabhācārya has in his 'Subodhini' commentary on the Bhāgavata pointed out the parallelism of some ideas of the Gītā with the Bhāgavata - Some of them are indicated here.

<u>GITA</u>		<u>BHAGAVATA</u>
<u>Chapter</u>	<u>Verse</u>	
II	11	3-28
II	16	10-84-36
II	46	11-4-22
II	59	(1-11-4 (10-10-16
III	21	1-19-8
III	23	10-77-30
IV	11	1-1-23, 1-9-24, 1-10-24, 1-11-8, 10-28-6, 10-31-18, 10-33-13, 10-35, 22 10-47-7, 10-68-29, 10-81-30, 10-83-56.
IV	37	1-5-25, 10-61-32, 10-71-13.
VI	45	2-1-6.
VII	14	1-7-6, 1-8-40, 11-3-18
VII	16	10-84-24, 10-84-30.
VII	17	10-24-24.
VIII	3	1-2-11.
IX	23	10-37-9.
IX	26	10-8-35.
X	(4 & 5)	10-13-59.
X	20	2-2-16, 2-6-39.
XI	11	1-3-4.
XII	7	10-19-26.
XIII	12	6-9-36.
XIII	19	3-26-4.

Gita

Chapter Verse

XIV	3
XV	15
XVII	3
XVII	5 & 6
XVIII	55
XVIII	65
XVIII	66

Bhagavata

10-57-46, 3-28=23.
10-60-34.
1-7-14, 2-9-16,
10-43-14, 10-84-32.,
10-2-4.
2-4-17.
12-2-20, 11-2-42,
10-1-14.
11-2-34.
10-36-22, 11-2-34.

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